

THE
CHINESE RECORDER
AND
Missionary Journal.

CONTENTS

BERLIN
COLLEGE
LIBRARY.

	PAGE.
I. The Rise and Progress of the Manjows. - J. R.	285
II. The bearing of the Sabbath upon the National and Social Customs of China. - Rev. W. H. Collins.	248
III. Statistics of the Foochow Protestant Mission. -	253
IV. A peep at Japanese Life. - Rev. Hugh Ritchie.	262
V. Paganism, IV. - Rev. Thos. McClatchie, M. A.	267
VI. A Visit to some of the Basel Mission Stations in Kwangtung Province. - Rev. R. Lechler.	267
VII. Tributes to the Memory of Mrs. Emily Delacour Gulick. Rev. H. Blodget, D. D. and Rev. Mark Williams.	283
VIII. Obituary Notice of the Rev. James Metcalf Shaw. - From notes by Rev. C. R. Mills.	237
IX. A Voice from the Sea. - A. E. M.	269
X. Hymn. - Very Rev. Dean Butcher, D. D.	290
XI. Correspondence. -	"
XII. Missionary News. -	299
XIII. Notices of Recent Publications. -	301

MISSION PRESS, SHANGHAI.

A TRANSLATION
OF THE
Y I H K I N G
WITH NOTES AND APPENDIX,

BY THE
REV. CANON McCLATCHIE, M. A.
PRICE FIVE DOLLARS PER COPY.

ALSO BY THE SAME:
CONFUCIAN COSMOGONY
A TRANSLATION OF SEC. 49 OF CHOO-FOO-TSZE'S WORKS WITH NOTES.
PRICE \$2.50.

Messrs. Kelly & Walsh, Shanghai.

A N
ANGLO-CHINESE VOCABULARY
OF THE
NINGPO DIALECT.

BY REV. W. T. MORRISON,
FORMERLY MISSIONARY IN NINGPO.

REVISED AND ENLARGED.

THE WORDS AND PHRASES ARE GIVEN IN THE NINGPO ROMANIZED SYSTEM, AND
IN THE CHARACTER AS WELL, SO THAT THE WORK WILL BE FOUND USEFUL
TO ALL STUDENTS OF CHINESE. ATTENTION IS ALSO CALLED TO IT IN
BEHALF OF CHINESE WISHING TO LEARN ENGLISH.

575 PAGES.—PRICE FIVE DOLLARS.

Shanghai: Presbyterian Mission Press, and Messrs. Kelly & Walsh.

THE
 Chinese  Recorder
AND
MISSIONARY JOURNAL.

VOL. VII.

JULY-AUGUST, 1876.

No. 4.

THE RISE AND PROGRESS OF THE MANJOWS.

(Continued from page 168.)

CHAPTER II. CONQUEST OF LIAODOONG.

WITH the bow and arrow as his principal offensive arm, Noorhachu marched westwards with twenty thousand cavalry and infantry, two hundred *li* against *Fooshwun*, the first Chinese city. A Yowji sent against him deserted to him, and the commandant committed suicide. *Fooshwun* was taken and garrisoned, and the Manjows retraced their steps. They were overtaken by a force of ten thousand Chinese from *Gwangning*, against which the Manjows advanced "like the wind," and all but annihilated them. Immense numbers of Chinese, including most of their superior officers, were slain. The fact however that half the number of Chinese would undertake to pursue the Manjows, shows that the Chinese believed themselves greatly the superior. This will help to explain the battles immediately to be mentioned.

In the autumn of the same year, 1618, he pounced upon and took the city of *Chinghua* in the south-west, defeating the Chinese army there, and slaying the incredible number of ten thousand men with their commander. He was proceeding southwards with his conquests, when his army clamoured to be led against *Yehua*; probably fearing that if they went much further south, the men of *Yehua* would pour in from the north, sack their city and destroy their families.

This shows the relationship subsisting between commander and soldier; for Noorhachu was compelled to relinquish his pet scheme, and march northwards against *Yehua*, to protect his rear. He had taken no more than twenty forts, when he was suddenly summoned to save his capital, around which was converging a force of two hundred thousand Chinese soldiers.

The great preparations of Noorhachu during those two active years, could not be unknown to the Chinese officials. The capture

of Fooshwun proved his daring, and the Chinese found it necessary to bestir themselves to preserve their territory in Liaodoong. As there were then few pressing calls on the resources of the Chinese government, a force of over two hundred thousand was speedily collected around Peking from all quarters. Yang Hao was nominated commander with the title of *jingheo*, or "generalissimo" of all Liaodoong.

In February, 1619, Yang Hao received orders to march eastwards immediately and destroy the troublesome little neighbour of Hingjing. In vain did he expostulate against sending him at the head of a rabble of old men, and with empty coffers; the Board of War declared he must march without delay.

In low spirits, he consulted with his fellow-commanders, and on the 1st day of the 2nd moon (middle of March), 1619, the large army struck their tents and followed the standard of Yang Hao; the standard-bearer having seen some inauspicious omens, which did not stop the march. On the 20th day they passed through Shanhaigwan.

Arrived in Moukden, they divided into four armies of fifty thousand men each;—one under Doo Siwng marched straight east, following the north bank of the Hwun, and entering Fooshwun, which had been captured and abandoned by Noorhachu. Ma Lin marched north to Kaiyooen, with the object probably of encouraging or compelling Yehua to remain loyal. He marched southwards through Yehua, picking up twenty thousand Yehua men, and passed on to Sanchakow.

Li Zoobai marched along the Ching river from the south-west; and Liw Ting advanced from Kwandien, after amalgamating a Korean army of twenty thousand men, who had crossed the Korean border. Each of the four divisions was accompanied by a eunuch, who was a civilian deputed by the emperor, to be a spy and a spur to the commander; just as the French revolutionary republic sent deputies to watch over and report their generals.

If the Manjow Hannibal had had opposed to him a Chinese Fabius, he could have had no resource but to pack up his valuables and dash with his best men into the eastern wildernesses of Doonghai; his city would have been razed to the ground, and the Daching never known. But he was opposed by eunuchs.

When the news of this formidable circle of steel was communicated to the soldier citizens of Hingjing, the greatest terror seized all hearts. Noorhachu did not despair. He beat a hasty retreat from Yehua, emptied every garrison town, drained every stockade, summoned in from every road-side the men able to carry arms, and crowded Hingjing with over sixty thousand well-trained soldiers. Here with bated breath but cool head, he waited the approach of what seemed a

sure and overwhelming destruction, and was constantly hearing the reports of his numerous scouts.

Being himself a man full of stratagem, when a breathless scout informed him that the enemy was approaching by the southern frontier, he believed it was a trick to entice him after that band, while the main army would rush down like a whirlwind from the west, and sack and obliterate his city, when he was fighting in the south. He determined not to be their dupe; but giving them credit for more wisdom than they possessed, he promptly ordered every man to be ready to follow him against the western division; for that once broken, the retreat or more easy defeat of the others was secured. He thus decided to carry out the tactics which gained the victories of Napoleon the 1st two centuries after, viz., massing his own troops, and charging a section of the enemy before the rest could come up to the rescue; for man to man the Chinese were quite the equals of the Manjows, and the latter had no hope but in generalship.

While both sides were determined to conquer or die, several of the Chinese superior officers caused the red flag of victory to be daily hoisted, for defeat was thought impossible.

Doo Siwng, commander of the western army, was a brave soldier who despised the enemy, and was eager to acquire the glory of finishing the war single-handed. He therefore led fifty thousand men east from Fooohwun, travelling thirty-three miles that day.

Arrived at the foot of the north bank of the Hwun, along which he had skirted, he found the river much swollen and flowing with a strong and rapid current; for it was the middle of April; and the many mountain affluents of the Hwun were bearing down the thawed ice and snow of the mountains. But so impatient was he to take Hingjing, that he would not wait to construct rafts, but flogged his horses into the river, which carried away many of them with their riders. His stores on five hundred carts had to remain on the northern bank.

News of this movement reached Noorhachu before a blow could be struck, he being already on the march in that direction. His scouts had given him the most accurate information as to the exact position of all the other armies. Their distance, with the difficult nature of the mountainous road they had to take, warranted him in drawing off every man from his capital, and he could face Doo Siwng's fifty thousand with sixty thousand men. He was not far from Doo Siwng when he crossed the Hwun on the 1st of the 3rd moon.

Doo Siwng detached thirty thousand men to make an entrenched camp on Soorhoo hill, and marched with twenty thousand to invest Jiefan,—a hundred and twenty *li* (40 miles) north-west of Hingjing,—a city of fifteen thousand inhabitants, with four hundred soldiers who

had been sent to build a palace for the fourth beilua, the favourite son of Noorhachu. The four hundred lay in ambush in the gorge of Soorhoo, through which Doo Siwng must pass to Jiefan. They permitted the van of the enemy to pass by, and then suddenly rushed out upon the astonished Chinese, and drove them on to the ford below Jiefan. There the Manjows were speedily surrounded and would soon have been annihilated, but just at this juncture, the fourth beilua dashed on the scene—to relieve his four hundred men—at the head of a thousand picked horsemen, two banners (15,000 men) closely following behind. To this move his father gave a reluctant consent, being desirous to attack Soorhoo camp with his undivided force; after taking which, the men at Jiefan could not stand out, but thus threatening his four hundred with utter destruction. With the other six banners (45,000 men), Noorhachu came up in the afternoon to the Chinese camp at Soorhoo, where he was received with tremendous volleys of cannon and gingals, which made more noise than damage, for they were of native manufacture.

The night fell in so dark, that one could not see an arm's length before him. Speedily torches twinkled all over the Chinese camp; but thick darkness enveloped the Manjows, who from their dark-shielded position, let fly their arrows like showers of rain, every one of which told; for by their own lights were distinctly seen the Chinese soldiers, who fired away most vigorously into the dark, bringing down many a willow tree, but leaving the Manjows without a wounded man. The Manjows drew nearer and nearer in the dark, till at last they arrived at the palisade, which they attacked with a rush, took it, and lept over in overwhelming numbers, the Chinese flying in the greatest disorder.

Without a rest, Noorhachu led on his six banners,—intoxicated with success,—against the investing body at Jiefan. He sent a detachment over the hill, which galloped down attacking the Chinese in flank and rear. Doo Siwng fighting against such great odds, was killed by an arrow shot. His men thereupon broke up in wild confusion, and fled across the Hwun, which they left completely covered with dead bodies, flags and arms. All the principal Chinese officers were slain, and the survivors pursued for seven miles.

Ma Lin at Sanchakow, hearing of the disaster, entrenched himself at the foot of the hill Shangjien, surrounding his camp with a triple fosse. His artillery he set in position outside the fosse, with the cavalry drawn up behind. He issued the strictest orders against any man straggling away from his post. This was in accordance with a plan of Yang Hao, who ordered two bodies of ten thousand men each to occupy two hills, one on each side of the main camp, and a short distance ahead of it, probably to cover the flanks of Ma Lin. One of these was placed under the eunuch, the other under Nien Swi. He also

ordered all three to range their wagons outside their respective camps, to prevent the inbreak of cavalry; and to make heavy shields to protect their men from the arrows.

They were thus posted for defence and ready for battle at a moment's warning, when the fourth beilua at the head of his thousand picked horsemen, rushed with resistless vehemence against the flank of Nien Swi. His foot seconded his attack, and a corner of the camp was soon taken, the wagons cut down and the shields destroyed.

The eight banners were however massed against Ma Lin, two to one. Noorhachu was ordering some of his men to go round the base of the hill, scale it behind, and come down on the rear of Ma Lin, but recalled the order; for Ma Lin, probably impatient, was seen to move his men out beyond the fosse, to act on the offensive. The Manjows were ordered to dismount and fight on foot; but while Noorhachu and his men were in the act of dismounting, the Chinese were upon him at the run.

Seeing the imminent danger of his father, the first beilua, his eldest son, in great fury, galloped headlong into the midst of the advancing Chinese, closely followed by the second brother, the third hasting on with two banners just at their heels, and the battle became a *melée*. The other six banners in their excitement broke their ranks, and each for himself galloped in pell-mell amongst the Chinese. (If that eunuch with his 10,000 in good order were only half a general!)

The noise of their shouts shook the earth, and the Chinese were soon like a tile thrown to the ground in a thousand fragments. The river at the foot of Shangjien ran blood.

The eunuch forsook his ten thousand and fled alone. Ma Lin escaped with a handful of men, and made for Kaiyooen. The Yehua men fled before they got to the battle field.

Yang Hao hearing of this second disaster, sent off an express to the south and south-west armies, ordering them to retreat. Li Zoobai of the south-west received the message and made off; but Liw Ting in the south pressed further northwards in perfect ignorance of what had taken place, and was then only about fifty *li* (17 miles) south of Hingjing.

Noorhachu ordered off four thousand men to protect Hingjing, to meet the possible rally of the northern army, and went south to reconnoitre Liw Ting's position.

After Liw Ting had carefully laid out and fortified his camp, he sent out detachments, which took a number of stockades and villages and five hundred Manjow soldiers. The report of this incensed the Manjows, who began to believe nothing impossible. But the scouts of Noorhachu persisted in proclaiming the impracticability of taking the

Chinese camp; for all was in the most complete order, and every possible path was beset with "deer's horns."*

Noorhachu sent some deserters to the camp of Liw Ting, approaching it from the west, pretending to come from Doo Siwng, to say that he (Doo Siwng) had already taken the city, and to urge Liw Ting to advance with all possible speed. Liw Ting replied that he had heard no firing.

The spies hurried back, and the Manjow soldiers were ordered to fire off a number of volleys, which was heard by Liw Ting who had advanced seven miles to reconnoitre. The noise of the cannon decided him. He hastened back to his camp,—gave orders to abandon the "deer's horns," and bewailed his fate that he could not march with sufficient speed, fearing the western army would rob him of all glory.

He divided his men into four divisions, the first two of which contained his choicest troops. The first ten thousand men drew up in battle order at Aboodaligang.

The fourth beilua was waiting on a neighbouring eminence, down which he galloped against them at the head of four banners, with his right wing. Outnumbered though they were by three to one, the Chinese were bent on fighting to the last man. But while the Manjow right wing was hotly engaging the Chinese, the left wing (the other four banners) wheeled round the base of the hill from the west, flying the banners and clad in the armour of the defeated Doo Siwng. They got inside the Chinese camp before the trick was discovered, when with a great shout they struck out right and left. The suddenness with which the revelation came upon them, when they found that the men they had permitted to enter as their much-needed succour, were their foes, utterly confounded the Chinese; and it is not surprising that though brave men, they were thrown into the wildest confusion.

Liw Ting fled back upon his next division, which was not yet in battle order. Before they were drawn up, the Manjows were upon them. Liw was slain fighting valiantly.

Liw's infantry with the twenty thousand Coreans was encamped at Chaju desert to the south. They were now attacked in their turn. A terrific north wind blowing at the time, drove small gravel, sand and the smoke of their own guns into their eyes and completely blinded them. The Manjows taking advantage of the situation, pushed against and leaped over the palisade. Ying Chien was completely defeated and fled.

* "Deer's horns" are pieces of wood forming St. Andrew's crosses, running at right angles through a long heavy cross beam, as close as they can lie; their lower ends heavy and longer, their upper tapering to a point, half pointing outwards, half inwards. They are sometimes seen surrounding yamens, and being ponderous and difficult of removal, are formidable obstacles to man as well as to beast.

The Corean commander with five thousand Coreans and Chinese deserted ; and Hingjing sky was fairer than ever, the terrific thunder clouds having disappeared, after harmlessly bursting.

The Ming history relates that three hundred superior officers and forty-five thousand men perished in the five days within which these three battles were fought around Hingjing. The spoils,—camels, horses, mail armour, weapons of war, native cannon, wagons and army stores of all kinds, were numbered by the million.

If the men of Manjow were beside themselves with joy at this extraordinary deliverance ; so utterly unexpected a defeat threw Peking into the greatest consternation. Noorhachu instead of annihilation, found himself on the pinnacle of glory. But we think it is absurd in their own historians to regard this battle finally decisive, as to the ultimate triumph of the Manjows and the complete overthrow of the Ming. It is easy to prophecy after the event, but such a thought never entered into the head of Noorhachu ; and he would have been less wise than he has credit for, had he ever imagined himself equal to the task of overturning the Ming family.

Had Hiwng-Tingbi (to be mentioned immediately) not been recalled, Noorhachu (whom we shall afterwards call Taidsoo,—the honourable title given when his great-grandson ascended the dragon throne) would never have crossed the Liao. But for the accession of Woo Sangwei, the Manjows could not have gained greater power than the Liao or Jin.

The Ming dynasty committed suicide, just as the Daching will, if they permit lawlessness, licentiousness and corruption to rule their rulers. The rock on which this formidable expedition split was similar to that which brought disaster on the French in their last war. From an arrogant contempt of their foes, they neglected to observe the most ordinary precautions. LiwTing would never have been so childishly hoodwinked, had he been as careful as brave. A few scouts could inform him of the position of the enemy, and the fact that he was ignorant of the movements of his next neighbour was unpardonable ignorance. The Yehua men dressed and spoke like the Manjows, and a corps of them could be attached to each army to act as spies. He may be a brave man, but not a wise one, who shoots Niagara, or takes a leap in the dark, or goes with a light heart against an unknown enemy.

The principal blame is certainly to be attached to Yang Hao, who divided his army without taking any measures for intercommunication, whether for mutual aid or information. Hence the brave but blinded Chinese, who,—properly and cautiously led,—were four to one, found their enemy in immensely preponderating numbers at every turn. The blame and the praise were to be allotted to the respective

generals, the men on both sides differing but little; indeed we feel inclined to say, that the Chinese were the better soldiers. It is not true that, given good soldiers, any kind of officer is sufficiently good; the converse is more like the truth. Nor is it true that the "people" are or shall be the guiding force of the future. The people have and shall rightly retain the power to choose that guiding force, but they themselves will be impelled by the men they choose. A people may,—as in 1792,—seize and imagine it possesses all power, while it has only changed the name of its guide; and with its own hands, it will set up, and worship the Napoleon who binds its limbs and does with it what he will. Mind will guide the future as the past, and the more universal diffusion of education, ensures the more unquestioning submission to mind.

The generalship of Taidsoo was of the highest order, and can be favourably compared with that of our great western commanders; and Yang Hao was very properly recalled to Peking and punished for his abuse of the power he had held.

Taidsoo gave his men only one month's rest before he led them,—while the terror of the last defeat was yet fresh,—against Kaiyooen the most northerly of the Chinese possessions, which was strongly fortified and garrisoned. There he found Ma Lin who fled from Sanchakow, following his old tactics; for his men,—probably survivors of the late battle,—were divided into four companies, one outside each gate. Taidsoo sprang with his whole force upon the division outside the east gate, drove it into the city, and followed it, seizing the gate.

The rest of the army, which could not push in by the gate, set up the "cloudy ladders,"† and swarmed up the sides like ants. The men on the wall, too few to resist, scrambled down, and the city was taken. The three divisions of Ma Lin outside their respective gates began to think of flight, but it was too late, for the moat was in possession of Taidsoo. Three days' registration left unfinished the tale of the captives.

Because the heat was great, Taidsoo retired only to Jiefan, the scene of their greatest pride, where a palace, public offices, and barracks had been erected; and Hingjing ceased to be the capital of Manjow.

After resting there over a month, Taidsoo marched northwards and took Tieling, the only Chinese city standing north of Moukden; defeating the Mongols of Karka who came to its rescue.

From Tieling he marched eastwards on Yehua, which was by this time entirely cowed, and the two separate states into which it was divided, fell almost without a blow.

† 雲梯

Thus the original intention of Taidsoo was accomplished; for the principal divisions of the Nüjun, speaking the same language and following the same customs, were united into one unit, for the first time since the Jin dynasty was overthrown. His kingdom now extended northwards to the Songari, east to the sea, west to the territory of Liaoyang, and south to Corea.

In July of this same year, Hiwng Tingbi was nominated *jing-wo** or "generalissimo" of Liaodoong instead of Yang Hao.

By the beginning of winter, Tingbi proceeded to Liaoyang, then and formerly the capital of Liaodoong; and in spite of a severe shock of earthquake in Liaoyang and Moukden, he took prompt and energetic measures to prevent the further rise of the Manjow tide. In the teeth of a heavy snow storm, he hastened from city to town, from mountain to river, to discover the weak points which might be attacked, and the strong places easily defended.

He disposed a hundred and eighty thousand troops with inter-communication, in six different passes, south, south-west, west and north of Hingjing, at little over thirty miles distance from the city, with strict orders, that if the enemy attacked any post, the men on the spot were to drive them back; but if the enemy was in preponderating numbers, messengers were to be sent immediately to demand the aid of the nearest neighbours; all holding themselves in readiness to mutually assist each other in case of need. He set chains of patrols, to be always on the move, and ever challenging each other. The choicest troops were formed into a roving army, to be hovering cloud-like on the edge of Manjow territory, now here, now there, harassing and threatening them on every possible opportunity, permitting them neither to sow nor to reap; and seizing all comers and goers.

The country, so mountainous, was unfitted for bolder measures; especially as the moral of the Chinese army had to be restored. City walls which he found in ruins were rebuilt, and forsaken towns again peopled. He found the people dejected, miserable, all panic-stricken. The inhabitants of cities, villages and country, and even the soldiery were hiding away like rats, and none dared travel. For hundreds of *li* not a traveller was to be seen, and all tremblingly said that Liaodoong was lost.

His firmness set them all to work; his energy restored confidence. But the best proof of the generalship of Tingbi was, that Taidsoo never attempted to break through the living wall on his west, for the two years during which Tingbi was generalissimo.

* 經略, an office which was finally abolished.

Unfortunately for his country this Favius was not dictator, and the envious eunuchs at court, never ceased accusing him of inaction, till he had at last to resign his command.

The father of one Dsoong Wun, a minister in Peking, died, and according to custom, the son had to retire from office to mourn his father. He was however eager to be restored to his post before the legal period expired, and solicited the good offices of Tingbi, who refused to interfere. Dsoong Wun became the enemy of Tingbi, and having no public duties to occupy his mind, he journeyed eastwards to examine into the state of the army of Tingbi.

Tingbi had reported at Peking, the case of a native of Liaodoong who had lost by desertion half of his band of seventeen thousand men; and the accused became his enemy and consorted with Dsoong Wun, plotting to ruin Tingbi.

The ex-minister returned to Peking, became the companion of the eunuch clique, and once and again a censor was found to accuse Tingbi of negligence. He had at last to go to Peking and was sent to his own private house pending investigation. The Emperor Tienchi ordered some of the enemies of Tingbi to go to Liaodoong, to examine and report. Friends of justice, after a great deal of wordy and paper war, got this order cancelled, and a neutral party was despatched eastwards, who returned after an absence of two months, and reported that he had found everything in the most excellent condition, the ruined walls rebuilt, Liao-yang and Shun-yang, (Moukden) which had been bare and empty, now completely fortified; and all the people tranquilized; agriculture and merchandise which had been stopped, were flourishing without fear of interruption; the officials and soldiers of Liaodoong joined the hundreds of thousands of citizens in praying for the restoration of Tingbi, the only man for the post.

He also reported that when Tingbi was urging on the building of walls and the digging of moats, every man without exception had to labour; no amount of literary knowledge or talent exempting a man;—hence a great outcry against him;—every incompetent official, civil or military had been removed, all of whom were his enemies; and concluded by saying that Tingbi was the man to save Liaodoong, and should be reappointed without loss of time to the post which he had been compelled so unrighteously to vacate.

While writing, speaking and faction were active in Peking, events of great magnitude were transpiring in Liaodoong.

The man who had succeeded Tingbi was Yooen Yingtai, an excellent minister of state, and a man of great literary abilities, but a poor general.

Immediately on his appointment he had to decide a knotty

question. All eastern Mongolia was threatened with famine. Many crossed the frontier to beg Chinese bread. Yingtai was loath to receive them, but determined not to suffer these scores of thousands of hungry able-bodied men to pass into the hands of Taidsoo. He therefore divided them between the two cities Moukden and Liaoyang, regardless of advice to beware of treachery.

No sooner were these men safe inside the cities than they began to take possession of the houses, wives and daughters of the inhabitants. The recital of their barbarity roused the indignation of all Liaodoong, not only against themselves, but against Yingtai. The Chinese civilians now opened communications with Taidsoo, who used them as his "eyes and ears."

Judging that the time had come when he might safely move, now that Tingbi was a prisoner in his own house, his living wall of a hundred and eighty thousand men removed, and all Liaodsoong enraged against Yingtai, Taidsoo set his troops in motion in March, 1621, and set out for Moukden; encamping seven *li* to the east of the city, which he found surrounded by several moats, and outside these a stockade of firmly fixed sharp pointed stakes. Fire-arms, shields, carts, and seventy thousand troops, with every necessary for a long siege in and outside the city, were in perfect order as left by Tingbi.

The commandant Shu Hien was a brave man but a drunkard. Seeing a reconnoitring party of a few score men, he foolishly gave chase with a thousand horsemen. The spies fled as if panic-stricken, and drew Shu Hien after them, till he suddenly came up to a considerable ambush laid for him. He retreated in good order, constantly wheeling round upon his pursuers.

But when he came to the moat he could not recross it, the bridge having been removed by Chinese deserters, who had been sent into the city by Taidsoo, to act as his confederates.

A party issuing to his relief was defeated, and its leader slain; and thus easily did that city without a head fall into the hands of Taidsoo.

General Toong Joongkwei advanced from the south to retake Moukden. He set up his camp of ten thousand men at the south end of the bridge across the Hwun;* and the local magistrate Bang Ping crossed to the north side with three thousand men.

Before his earthen rampart was complete Bang Ping had a whirlwind of Manjows upon him. He was slain fighting. Those of his men who could, recrossed the river and entered the camp of Joongkwei, which was immediately surrounded by many lines deep of Manjows, who had three or four times the number of men.

* This bridge does not now exist.

Joongkwei's cannon did great execution, but his powder became exhausted, and they had only side arms to protect themselves. The Manjows who had retreated during the firing, now drew near, and let fly their myriad arrows among the defenceless Chinese. Joongkwei and several others dashed outside their camp, and sword in hand killed each his ten men before they were overpowered and slain. The Chinese fought a bloody battle, but had to retire and were pursued, along the rich level country towards Liaoyang.

Yingtai made all expedition to call in his troops from every direction, to save Liaoyang at all costs.

He opened the sluices on the east of the city to flood the moats, set his fire-arms, and at the head of a considerable army crossed the Taidu and advanced five *li* north to oppose the march of the Manjows. He had speedily to retire defeated.

Taidsoo crossed the river, ordered the sluices to be closed up, the moat dyke to be opened, and the bridges to be seized. He got hurdles and wagons arranged in front of his men as a shield against the fire-arms.

His right wing speedily formed a dry path of stones and earth over the moat, across which they marched and attacked the Chinese drawn up under the wall. The slain and drowned were incalculable.

The left wing had meantime seized the moat bridge, and under veil of the smoke of the Chinese cannon, they scaled and took a portion of the wall. All was now confusion in the city.

The Manjows entered the city by the west gate, and were met by many citizens welcoming them with music and holiday attire. The wives and daughters stood in their doors tricked out in their very best, acting on the suggestion of the deserter confederates of Taidsoo, and probably overjoyed at their deliverance from the savage Mongols.

The Chinese soldiers continued to fight all night by torchlight. But when the right wing scaled the city, Yingtai said to his second in command, "I alone am responsible for the city. You flee to defend the west of the Liao and leave me here." He then took his official seal, ascended the tower over the city gate, set it on fire and perished in the flames. His second in command instead of fleeing westwards also committed suicide. Tingkwei after seeing his two wives and two daughters leap into a well, committed suicide. This example was followed by most of the principal officials. But many shaved their heads, adopted the Manjow "tail," and retained the offices they severally possessed before. The superior officials who would not desert were strangled, this being a more honourable death than beheading.

The civilians came to meet the carriage of Taidsoo, burning incense, flying banners, with drums and trumpets, shouting *Wan swi*,

Wan sui, "Long live the Emperor." Thus easily fell Moukden and Liaoyang and Tingbi was revenged.

The fall of Liaoyang brought all Liaodoong to the feet of Taidsoo, for seventy cities large and small opened their gates to him, including Haiching, Gaijow, Jinjow, Yaojow, Foojow, &c.

The Manjows were apprehensive of designs by the citizens of Liaoyang against the life of Taidsoo. He therefore ordered all the Chinese to live outside the north gate; he taking up his abode in the palace in the south of the city, surrounded by his princes, ministers, officers and army. He opened all the prison gates and reinstated whatever official had been degraded. All the money and valuables taken, were distributed among the soldiers according to their rank and valour. He subsequently built an octagonal palace north of Liaoyang across the Taidso, where was the seat of government, making Liaoyang the capital.

While his sons were marching at the head of his troops against Doonghai and establishing his rule in Liaodoong, he spent his time in this palace instructing his daughters in their wifely duties; for it is likely the daughters of Taidsoo considered themselves better men than their rough warrior husbands. He taught them not to despise their own husbands; and threatened, if they persisted in demanding their will to be law, in their offensive pride laying no bounds to their desires, he must visit their disobedience with deserved punishment.

Frequent expeditions of a few thousand men had been sent against the several petty chiefs of Doonghai, which is now almost all Russian territory. Those expeditions were valuable only for the men taken prisoners, for these were drilled and incorporated in the Manjow army. The country was then as now used only as hunting grounds, and the Fish-skin Tartars whether employers of dog or deer sleighs, were all of a character not much different from the red Indian, though of much superior mental endowments. The same reason is sufficient to account for the Manjow irruptions north and west of Yehua, across the Songari, and up to the Amoor.

It was easy for a handful of Manjows to take Liaodoong from the Chinese: but that wide and thickly peopled country could be retained only by good and politic government. Taidsoo did what he could to prevent plots, by changing the abodes of the people, removing the dwellers on the seaboard inland, and the inhabitants of one city to another. Thus in their own land they were strangers among strange people, and being uncertain of each other, it is possible that plots were prevented; while we would be apt to question the policy of tearing people about in this way.

Good laws and wisely just administration served the purpose

much better, and Taidsoo felt his power consolidated in Liaodoong, and for the first time the country popularly and erroneously called Manchuria was held, but by no means peopled by Manjows.

Taidsoo was now sixty-two years of age, and thirty-eight had elapsed since he fled a fugitive from his own relations because he would not have any terms with the murderer of his father.

J. R.

To be continued.

THE BEARING OF THE SABBATH UPON THE NATIONAL AND SOCIAL CUSTOMS OF CHINA.

A paper read before the Peking Missionary Conference.

BY REV. W. H. COLLINS.

SUCH is the heading which I have prefixed to this paper; but the question which I propose to bring before you this evening, is rather,—how far may the observance of the sabbath bend before the customs of the Chinese. If I were preaching a sermon on this subject, my text would be those words of our Lord, “The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath.” The narrative in which these words occur is full of instruction for us, and in the course of my remarks, I shall have occasion to appeal to this portion of God’s word. There are not wanting even among Christians, those who believe that the sabbath has been abrogated, together with the peculiar order or priesthood and other customs of the Mosaic dispensation; and since the Lord Jesus Christ has opened the way for all Christians into the holy of holies, there is no need for any human intercessor before the mercy seat, like the high-priest of old;—so now that Christians are invited to give up themselves wholly to the service of God, and since all days are devoted to Him, there can be no especial day set apart as holy. Such are the opinions which I have heard expressed. I have no sympathy with them; I think such views can only arise from losing sight of the main idea of the sabbath as a day of rest. Our Saviour’s statement, that the Son of man is Lord of the sabbath, is a plain assertion that whatever be the bearings upon the human race of the command to observe the sabbath, it is still in full force. The Lord proved the doctrine of the resurrection in the words “I am the God of Abraham, and the God of Isaac, and the God of Jacob.” When these words were uttered, the patriarchs had passed from this earthly scene, yet they must still be living, for God had expressly declared himself to be their God. So it is impossible, that the Lord Jesus can be the Lord of anything that is

effete or useless. If then He is Lord of the sabbath, the sabbath yet remains;—remains, not merely as a duty, but as one of the highest marks of God's favour and love towards the creatures of his hand. I would observe by the way, that my remarks will only incidentally bear upon the keeping of the sabbath by Christians, even though the general principle which I hope to establish must of necessity apply to all. As Christians it is our highest privilege to observe the Lord's day. All our time ought of course to be devoted to God, in the fulfillment of our daily duties; but in spite of constant efforts, there is very much in the work which fills up the week, to draw our thoughts away from God, and from the blessed hope set before us; and it is our special privilege, with the returning sabbath, to cast the world and its entanglements away, and renew our strength in waiting upon God. We thus not only advance heavenward, but are refitted as it were, to endure with more perfect powers of resistance, the winds and waves of the world through which we are passing. I have heard Christians contend, that books of travel and science are fitting companions for sabbath hours. I will not say that any one is sinning by using such books on the Lord's day; but I think that the Christian is to be pitied, who does not on the sabbath morning, or still better on the closing hours of the week, rebound as it were from the engrossing nature of secular pursuits, to that close intercourse with our risen and ascended Lord, which is the blessed privilege of Christ's faithful followers. I would observe, that the main idea in the institution of the sabbath was rest. We find this plainly in the words in which the ordinance was originally framed, as well as in our Lord's words, that "the sabbath was made for man." Mere physical rest, is but a small part of the blessing thus conveyed to the human race. The sabbath was made for the whole man, and first of course for his spiritual nature. Lest this the noblest part of man should be neglected and dwarfed, amid the engrossing cares which the body demands, God has provided these rest-houses by the way, which may become as it were stages of progress on the way, and stepping-stones towards the journey's end. I would, in passing, notice the inexpediency of missionaries making the sabbath a day of toil in evangelistic labour. It has always been my practice, to devote the Lord's day to the spiritual edification of the converts; and to this end, never to hold any service with open doors. I think this is due to the converts, who never can be properly instructed in the deep things of God in common with a heathen audience; it is also due to ourselves, lest finally our sad complaint should be "they made me the keeper of the vineyards; but mine own vineyard have I not kept."

In regarding this question more directly in its bearing on our work among the Chinese, I would remark, that the observance of the

Lord's day as a day of rest both for soul and body, is necessary both to the growth and the usefulness of the church in China. I think it will be in vain to expect a high tone of spirituality, either in individual members, or in the church at large, unless there be full realization of this blessed privilege; and that it is our highest duty to foster the fullest observance of the day of rest. Still, I would ask, are we, in view of the immense difficulties which lie in our way, obliged to insist on the part of our church members, on that strict observance of the fourth commandment, which we feel to be binding upon ourselves, and salutary for us? In answering this question, I would ask,—What saith the Scripture? In the first place, Scripture teaches us, that there may be blameless profanation of the sabbath. Our Saviour said—"the priests in the temple profane the sabbath, and are blameless." We ourselves feel fully justified both in prosecuting our work, and in the pursuit of our own profit, in undergoing an amount of toil which sends us to bed more wearied on a sabbath evening than on any other night of the week. We see both in our Saviour's words and in our own practice, an admission, that the letter of the law may be violated, and yet no guilt incurred. It may be said that this profanation of the sabbath arises from the necessity of carrying on God's work. No doubt this is so; but we cannot for a moment admit the principle, that the end sanctifies the means. The fact that the work done is for God, cannot remove the guilt of profanation, if guilt there be, any more than Uzzah's zeal for the safety of the ark, could shield him from the consequence of touching the sacred fabric; we can only then come to the conclusion, that no guilt is incurred.

Again, our Saviour teaches, that works of necessity may lawfully be performed on the sabbath day. He shows how David was guiltless in transgressing the letter of the law, when impelled by hunger he ate the shewbread, which by God's own command was to be reserved for the priest and his sons. The man who undertook the labour which was necessary to pull a sheep out of a pit on the sabbath, or who led his animals to the water on that day was justified, though surely, if this labour was sinful, our Saviour could not have given His consent to such a course; which consent is obviously implied in the argument he uses.

The Lord said,—“How much then is a man better than a sheep?” So may not we say, when a convert seems to be compelled for the sake of his family, to undertake labour on the Lord's day? The man is no doubt entitled to the day of rest, and it would benefit him physically and spiritually; but, are we not taught by our Saviour, that a man may through necessity forego this privilege without sin? and what necessity can be so urgent as that of feeding one's own children. With regard to the assemblies for worship on these days, we of course,

cannot but think lightly of the Christianity of any man, who would habitually absent himself from what is esteemed by all Christians, both a source of enjoyment and a means of grace; but we must never forget that our meetings and our church services are all of human appointment, and that the services of a heathen employer, or the tyranny of custom, may often prevent a man taking advantage of the Church gatherings without any fault on his part. We all remember how Christians from western lands,—some at least, strict with regard to sabbath observance,—have felt themselves compelled to be present at the audiences given by heathen emperors, or at interviews appointed by high officers on the Lord's day. We can easily suppose, that our brethren would much rather have been in their usual place in the house of God; but we must also believe, that, had they felt themselves to be sinning in the course they pursued, they would at any cost have refused compliance.

We all of us have, in connection with different churches which we represent, men who are in imperial employ; and whose duties sometimes fall on the sabbath. Are we to tell these men that they must give up their positions, and not only reduce themselves to poverty, but deprive the emperor of those who ought to be his most faithful servants? We read in the New Testament of Christian slaves in heathen households, and of the saints in Cæsar's palace. We cannot imagine that these men had the sabbath day to themselves; or that they even had liberty at all times to attend Christian worship; yet we do not find in apostolic writings, any exhortations given with reference to such difficulties, though we know they must have been of constant occurrence. I have no doubt that, if we were writing epistles to the churches in China, exhortations to a diligent use of the sabbath as a means of grace would take a very prominent place in our writings; does it not then seem strange to us, that this subject is altogether absent from those letters of the apostles, which have been left for the guidance of the spiritual life of the church? Some would say that so plain a command needed not to be enforced by apostolic injunctions. I would rather say, that the apostles felt that an institution so needful for the wellbeing of Christians, would of necessity become a part of the church in its growth, and that the church of God in every land, would prize the sabbath as one of its highest privileges, and that meantime, Christianity need not add to the trials incident to its infant state in a heathen land, by rigid adherence to the outward form of a day of rest. Let us take a case by no means uncommon, of one Christian man in a heathen family in the country. Is such a man to remain idle during the pressure of harvest, when all around him are working with intense earnestness? There may be no place of worship within reach, and the man is probably unable to read; if he abstain from work, he can

then only be positively idle. I would ask,—would not such a course rather have a tendency to cause the way of truth to be evil spoken of? Of course, if the positive cessation from labour be that absolute duty which some assert, there can be no choice on the man's part, and he can confidently cast all the responsibility of the consequences of the course he is pursuing upon the Lord whose command he is obeying. I would however rather say, that here we have a case in which our Saviour would have said, "I will have mercy and not sacrifice." Surely such a man may forego the privilege of the day of rest, and yield to the urgent necessities of surrounding circumstances, while he patiently expects the time, when the spread of the Gospel shall make sabbath blessings as free as all the other mercies which God has bestowed upon his creatures. It may be said, that we thus open the way in which a desire for gain may enter in, and cramp the church by depriving her of her sabbaths. If we keep to the teaching of Scripture, we can have no occasion to dread the consequences; and I think I have shewn that we are most plainly instructed, that works of necessity as well as of mercy may be performed on the sabbath. It is only recently that this subject has forced itself upon my attention. When all the converts are in the employ of the mission or of the missionary himself, all his views—imbibed from early training—of strict sabbath observance can be gratified; but with increasing success our difficulties begin, and we are obliged to give definite teaching on this subject. Some of our converts live in towns and villages, in which periodical markets occur six or twelve times in the month. Thus it not unfrequently happens, that business is brought to his door on the sabbath; he himself, it may be, would gladly avoid the noise and tumult of the market, but connections which he cannot break seem to forbid. What are we to say to such an one? It seems to me, that we must teach, that no Christian can use sabbath hours in the mere pursuit of gain; but that if family necessities compel him, he may yield to what is his misfortune and not his fault, and hope and pray for better times. Again, very often family gatherings will fall on the sabbath day, such as weddings, funerals, birth-days, and full-moon feasts. If a Christian be an important member of the family he cannot absent himself without giving offence, and perhaps causing a family feud, and thus destroying his influence. Again, I would say, that if it is his duty to absent himself, he is not responsible for the result; but is he not rather at liberty to use the freedom which the Saviour's teaching gives him, and yield to the circumstances of the position in which he finds himself placed? It may be said, that we thus pave the way for compliance in other matters which would be most certainly sinful; but I think we are surely safe in following the teaching of the

Scriptures. I fear that if we insist on absolute cessation from labour on the part of our converts, we shall not only be enforcing a rule which we ourselves are unable strictly to keep, but be also laying a yoke upon the neck of the converts, which God himself has not laid, and thus, it may be, hindering many an one from entering into the kingdom of God. It behoves us to be very careful, lest by making that to be sin, which is not really sin in the sight of God, we injure the consciences of our weaker brethren, and force them into an attitude of hostility to the church. Have we not sometimes felt despondency creeping over us, when we have thought how very difficult if not impossible it is for our converts to rest from labour on the Lord's day? We cannot follow our people to their homes and witness their lives in their families; we cannot accompany them to the haunts of business, or to the scenes of pleasure; but we do know whether or not they observe the sabbath, and frequent Christian assemblies. And are we not apt to judge all things by what we see of them in this one respect, and thus perhaps lay upon ourselves a heavy burden, which we need not bear, if we take the view of sabbath obligations which is given us by our Lord himself? I do not mean for a moment to suggest, that we should remain contented with the low state of the church, which an incomplete observance of the sabbath would imply; but that we should regard it as an inevitable necessity arising from the overwhelming proportions of heathenism, and hope more fervently and labour more earnestly for that better state when the church shall be a city set on a hill. Meanwhile let us, by our own example, and by our teaching, ever keep before the minds of our church members, the blessed privilege of sabbath-keeping. The institution of the sabbath is no arbitrary dispensation of God; but its origin is in the necessities of man; his physical and spiritual well-being are dependent upon it; and we need not fear but that the church in China, will ere long rise to her privilege, and make full use of these days of heaven upon earth, as an assurance of the presence of the King in her midst, and as a pledge that she shall ere long see Him in His beauty when called to enter upon the rest that remaineth.

STATISTICS OF THE FOOCHOW PROTESTANT MISSION.

BRIEF SKETCH OF THE MISSION OF THE AMERICAN BOARD.

By REV. S. F. WOODIN.

THE mission of the American Board of Commissioners, at Foochow, was begun by the Rev. Stephen Johnson, on January 2nd, 1847. He was the first missionary of *any* society resident there, and was joined by the Rev. L. B. Peet, in September of the same year. By

1848 there were five ordained missionaries of the society at this station, four having their families with them; and this has been about the average force of the mission since that time. The first convert was baptized in 1856, and was the only one received during the first ten years of the mission. The first out-station was occupied in 1861. Since that time the number of new preaching places opened, and also of converts, has constantly increased. The first chapels rented by the mission *beyond* the Foochow prefecture and dialect, were at *Yang-k'au* mart and *Tsiang-loh* city. They were occupied in June, 1873, and one convert at each place was received that year. The chapel at *Shao-wu* prefectural city, was rented in 1874, and the first convert from that prefecture was baptized there in May, 1875. The whole number received at these three places *beyond* the Foochow prefecture, is now *fourteen*. The present number of communicants under the care of the mission is 162. None is received to the communion but those who give credible evidence of piety.

Preaching, training native preachers, and directing their labors, have engrossed most of the missionaries' attention. Much literary work also has been performed, mostly in preparing books in the Foochow dialect. The Gospel has now been widely diffused among the people speaking the Foochow dialect by the three missions located there; and all are extending their efforts also to the regions beyond the *ten* districts of this prefecture, with prospect of good success.

The people manifest much friendliness to the missionary; although new converts have generally to bear reproach and even abuse. The work is steadily advancing, and more rapidly every year. The kingdom of Him who came to bring "peace on earth, good-will toward men," is sure to triumph here, as in all China, in due time.

The following comparative statistics of the above mission for three periods, were placed at our disposal last autumn, by the Rev. S. F. Woodin.

The American Board of Commissioners for Foreign Missions commenced operations in China in 1830.* Foochow was first occupied as a mission station in January, 1847.

There have been altogether eleven male missionaries and fourteen ladies.

In 1850, there were six ordained missionaries and five ladies; in 1860, there were five ordained and five ladies; in 1875, there were six ordained and seven ladies.

* It was erroneously stated in our last No. that the Rev. E. C. Bridgman arrived in China in 1829. The actual date of his arrival was February 19th, 1830.

In 1850, the mission had four chapels; in 1860, there were three; and in 1875 there were twenty-one, of which three are built in foreign style.

There are eighteen out-stations.

In 1860, there was but one organized church; but now there are seven.

There are eighteen native preachers, seven of whom are partially supported by the native churches; but none are ordained, or in pastoral charge.

In 1860, five candidates were preparing for the ministry, which is also the present number.

Two colporteurs are employed.

The mission has one Bible-woman.

In 1860, there had been eighteen adult baptisms; in 1875, the total number from the commencement was two hundred adults and fifty-five children; in all two hundred and fifty-five.

In 1860, the numbers of communicants were,—nine male and four female, or thirteen in all; in 1875, there were a hundred and twelve male and fifty female, or a hundred and sixty-two in all.

The annual contribution of the church members for 1874 was \$85.

Mr. Woodin, furnishing some items regarding the *Itinerancy* of the American Board Mission, remarks,—“Besides the station where the missionary resides, his work includes the supervision of near or distant out-stations where native preachers are located. The native preachers also visit the villages around the stations. Travelling is generally done by boat or sedan chair.”

The first journey by any member of the mission, up the river Min beyond the boundary of the prefecture of Foochow, was made by the Rev. S. F. Woodin, who reached the prefectural city of 建寧 Keen-ning a hundred and sixty miles from Foochow, on May 11th, 1864.

The second journey was by the Rev. C. Hartwell and Dr. Osgood in 1870, when they visited the prefectural city of 延平 Yen-ping, a hundred and twenty miles distant from Foochow.

The third journey was made by the Revs. S. F. Woodin and J. E. Walker, with Dr. Osgood, in November, 1873. They reached the district cities 光澤 Kwang-tsih, two hundred and eighty miles from Foochow, and 建寧 Keen-ning, a hundred miles distant from the latter and two hundred and eighty-five miles from Foochow. On the same journey, they visited the prefectural cities of Keen-ning, Yen-ping and 邵武 Shaou-woo, the latter two hundred miles from Foochow.

The fourth journey was made by the Rev. S. F. Woodin, to the market town of 沿口 Yuen-k'ow and the district city of 將樂 Tseang-lo, in May, 1874.

The fifth journey was by the Rev. J. E. Walker and Dr. Osgood, in November, 1874, to the district city of 南豐 Nan-fung in Keangse province, three hundred and twenty miles distant from Foochow. On the same occasion, they visited also the prefectural city of Shaou-woo and the district city of Keen-ning in Fuhkeen, and the district city of 新城 Sin-ching in Keangse.

The sixth journey was by the Revs. S. F. Woodin, J. E. Walker and J. B. Blakely to the prefectural city of Shaou-woo, where they remained twenty-four days.

The district cities of 順昌 Shun-chang, 泰寧 Tae-ning and 建陽 Keen-yang have also been visited.

All the above journeys were undertaken for the purpose of preaching and selling Christian books, in which they proved eminently successful.

The following are the names of the principal out-stations of the mission:—

藍鋪鄉 Lan-poo village	15	miles south-east from Foochow.
長樂 Chang-lo district city	18	” do. ” ”
金峰街 Kin-fung market	20	” do. ” ”
梅花鄉 Mei-hwa village	25	” do. ” ”
南嶼街 Nan-seu market	12	” south ” ”
汰口 T'ae-k'ow village	30	” do. ” ”
永福 Yung-fuh district city	35	” do. ” ”
嵩口街 Sung-k'ow market	70	” south-west ” ”
沿口街 Yuen-k'ow market	180	” north-west ” ”
將樂 Tseang-lo district city	220	” do. ” ”
邵武 Shaou-woo prefectural city	250	” do. ” ”

Dr. Osgood has furnished the following statistics regarding the *Medical* work of the mission.

Medical work was commenced at this station in 1870.

There is a hospital, with eighteen beds for patients.

There is also a dispensary.

These are under the charge of the medical missionary.

There are two medical students under training.

About two hundred patients are treated annually in the wards, and about nine thousand in the dispensary; these being from all classes of the native population.

The annual expenditure is about \$800, raised by contributions from foreign residents, and native officials and others.

Native contributions amount to from five to six hundred dollars.

In connection with his own special department, Dr. Osgood has published the following:—

醫館略述 *E kwan lëö shüh*. Foochow Missionary Hospital Report for 1870. 18 leaves. Foochow, 1871.

醫館略述二書 *E kwan lëö shüh ùrh shoo*. Second Report of the Foochow Missionary Hospital. 22 leaves. Foochow, 1873.

醫館畧述三書 *E kwan lëö shüh san shoo*. Third Report of the Foochow Missionary Hospital. 20 leaves. Foochow, 1874.

These Reports contain papers on Vaccination, Western Medicine, &c.

Dr. Osgood has also published a *Report of the Foochow Medical Missionary Hospital in connection with the A. B. C. F. M. Mission*, in English, every year since 1872.

STATISTICS OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

This mission was commenced by the Revs. Moses Clark White and Judson Dwight Collins, who arrived in Foochow on September 6th, 1847. These brethren were joined by the Rev. Robert Samuel Maclay early in 1848; and about the same time by the Rev. Henry Hickok. Failure of health obliged the latter to retire from the work in the beginning of 1849; when he was succeeded by Mr. Collins as superintendent of the mission. Mr. Collins retired,—from the same cause,—in 1851, and was succeeded by Mr. Maclay as superintendent. The Revs. James Colder and William Wiley, M. D. joined the mission on July 9th, 1851; but the first-named left in the beginning of 1853, and Dr. Wiley in 1854. The Rev. Erastus Wentworth, D. D., arrived on June 19th, 1855, and remained till 1862. The Rev. Otis Gibson reached Foochow about the same time as Dr. Wentworth, and remained till the beginning of 1865. The Rev. Stephen Livingstone Baldwin reached Foochow in the beginning of 1859, and has been superintendent of the mission since the departure of Dr. Maclay about four years since.

By favour of the Rev. S. L. Baldwin, we are enabled to give the following comparative statistics of the American Methodist Episcopal Mission, for the autumn of last year.

The Foochow Mission, which was the first station of the Society in China, was commenced in 1847.

There have been altogether twenty ordained missionaries and twenty-four ladies.

In 1850 there were four ordained missionaries and three ladies; in 1860 there were four ordained missionaries and six ladies; in 1875 there were six ordained missionaries and eight ladies.

The mission has about eighty out-stations, and eighty chapels, some of which are merely rented.

There are about eighty organized churches, combined in twenty-six circuits.

There are seventy native preachers, twenty-six of whom have pastoral charges, and twelve are ordained.

Four of the preachers are entirely supported by the native churches, and fifty-six are partially so.

There are twelve candidates preparing for the ministry.

Seven Bible women are employed.

From the commencement of the Mission, the baptisms have been probably about thirteen hundred adults and four hundred children.

The number of church members in 1860 was fifty-four, and twenty-six baptized children, making ninety baptized altogether; the members in church fellowship in 1875, were a thousand and eighty-nine, probationers six hundred and thirty-nine, and three hundred and twenty-five children, making a total of two thousand and eighty-three souls under the spiritual oversight of the mission. Two thirds of the members are males.

Last year, about \$300 in money was collected from the native members, besides contributions of rice, &c., not estimated,—for the support of the preachers. About \$600 was also contributed for chapel-building.

We have received the following particulars from Mr. Baldwin, regarding the *Itinerancy* of the mission.

The missionaries travel by boat, by sedan chair, and on foot. The objects aimed at in this agency are, preaching, the sale of books, and the oversight of schools.

Journeys are made every year throughout the various circuits;—extending two hundred and twenty miles west, to 永安 Yung-gan district, and a hundred miles south, to 永春 Yung-chun department;—embracing the prefectures of 福州 Foochow, 延平 Yen-ping and 興化 Hing-hwa, and the department of Yung-chun. There is also one circuit in the prefecture of 建寧 Keen-ning.

The Revs. F. Ohlinger, and N. J. Plumb have been overland from Foochow to Amoy.

The Rev. S. L. Baldwin has made the journey overland from Amoy to Foochow.

The Rev. F. Ohlinger has been overland from Foochow to Kew-keang.

The Rev. N. Sites has been beyond the prefectural city of 邵武 Shaou-woo, to the borders of Keangse province.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church in America commenced a *Medical* agency in China, in October, 1873. Operations were begun at Foochow in November, 1874; when a lady physician arrived. She has a dispensary under her charge, and receives patients from all classes of Chinese, from the wives of mandarins down to working women. The expense is borne by the Woman's Foreign Missionary Society.

The Mission maintains a series of day-schools and boarding-schools for girls, which are superintended by the Misses Woolston and a deaconess.

ENGLISH CHURCH MISSION.

The Rev. William Welton, M. R. C. S., arrived in Foochow in May, 1850, to initiate a branch of this mission. The Rev. Robert David Jackson arrived about the same time, but left in the beginning of 1852. The Revs. Francis McCaw and Matthew Fearnley took up their residence there on June 17th, 1855, but Mr. McCaw died within two years of his arrival. The Rev. George Smith arrived in February, 1859. The Rev. John Richard Wolfe arrived in April, 1862, and still continues to sustain the onus of the mission.

We have not received any report from this mission.

FOOCHOW has a peculiarly marked dialect. Lying intermediate between Amoy and Ningpo, the language of the people becomes mutually unintelligible for several days' journey before reaching either of the last-named ports. There are seven tones by which the vocables are distinguished. The three following works are all that we know of regarding this dialect.

The Chinese Language spoken at Fuh-Chau. By Rev. M. C. White. 8vo. pp. 32. New York, 1856.

This was first published in the Methodist Quarterly Review.

An Alphabetic Dictionary of the Chinese Language in the Foochow Dialect. By Rev. R. S. Maclay, D. D. of the Methodist Episcopal Mission; and Rev. C. C. Baldwin, A. M. of the American Board Mission. Foochow: Methodist Episcopal Mission Press, 1870. 8vo. pp. xxiv, 1107.

A Manual of the Foochow Dialect. By Rev. C. C. Baldwin, of the American Board Mission. Foochow: Methodist Episcopal Mission Press, 1871.

We notice as of topical interest,—*A Map of the City and Suburbs*

of Foochow, China, including the Foreign Settlement. By Rev. E. Wentworth, D.D. Foochow. A large sheet.

The Foochow dialect is especially rich in missionary publications. We have not a complete list, but give such titles as have come to hand.

靈魂篇 *Treatise on the Soul*. Rev. L. B. Peet. 9 leaves. Foochow, 1853.

勸戒鴉片論 *Exhortation to abandon Opium*. Rev. J. Doolittle. 10 leaves. Foochow, 1853.

鄉訓 *Village Sermons*. 7 leaves. Rev. J. Doolittle. Foochow, 1853.

神十誡其註釋 *Commentary on the Ten Commandments*. Rev. J. Doolittle. 10 leaves. Foochow, 1853.

路加傳福音書 *Luke's Gospel*. Rev. C. C. Baldwin. 50 leaves. Foochow, 1853.

聖學問答 *Catechism of Sacred Learning*. Rev. C. C. Baldwin. 63 leaves. Foochow, 1853.

神論 *Shin lun*. Discourse on God. Rev. C. C. Baldwin. 15 leaves. Foochow, 1853.

創世記 *Genesis*. Rev. L. B. Peet. 75 leaves. Foochow, 1854.

悔罪信耶穌論 *Repentance and Faith*. Rev. J. Doolittle. 10 leaves. Foochow, 1854.

天文問答 *Catechism of Astronomy*. Rev. J. Doolittle. 23 leaves. Foochow, 1854.

約翰福音書 *John's Gospel*. Rev. J. Doolittle. 41 leaves. Foochow, 1854.

入耶穌教小引 *Introduction to Christianity*. Rev. C. C. Baldwin. 4 leaves. Foochow, 1854.

媽祖婆論 *Discourse on Ma-tsoo-po*. Rev. J. Doolittle. 6 leaves. Foochow, 1855.

守禮拜日論 *Discourse on keeping the Sabbath*. Rev. J. Doolittle. 8 leaves. Foochow, 1855.

上帝十誡註譯 *Short Commentary on the Ten Commandments*. Rev. L. B. Peet. 6 leaves. Foochow, 1860.

上帝聖誡語譯榕腔 *The Ten Commandments in the Foochow Colloquial*. Rev. C. Hartwell. Sheet tract. Foochow (9 editions printed), 1860—1872.

地球全圖 *Map of the World*. Rev. S. F. Woodin. Large sheet. Foochow, 1861.

上帝聖經篇 *Introduction to the Sacred Scriptures*. 5 leaves. Rev. L. B. Peet. Foochow, 1862.

馬太福音書 *Matthew's Gospel*. 60 leaves. Foochow, 1862.

新約全書 *New Testament*. Rev. L. B. Peet. 377 leaves. Foochow, 1863.

馬太傳福音書 *Matthew's Gospel*. Rev. C. Hartwell. 43 leaves. Foochow, 1863.

新約聖經 *The Four Gospels and Acts*. Rev. R. S. Maclay. 118 leaves. Foochow, 1863.

新約全書 *New Testament*. Rev. C. Hartwell, &c. 675 leaves. Foochow, 1865—1875.

路加傳福音書 *Luke's Gospel*. 90 leaves. Foochow, 1865.

馬可傳福音書 *Mark's Gospel*. Rev. R. S. Maclay, D. D. 52 leaves. Foochow, 1865.

美會例文 *Methodist Episcopal Church Ritual*. 22 leaves. Foochow, 1865.

約伯記略 *The Book of Job*. Rev. R. S. Maclay, D. D. 62 leaves. Foochow, 1866.

雅各書 *The Epistle of James*. Rev. C. C. Baldwin. 10 leaves. Foochow, 1866.

彼得前書 *The First Epistle of Peter*. Rev. C. C. Baldwin. 10 leaves. Foochow, 1866.

彼得後書 *The Second Epistle of Peter*. Rev. C. C. Baldwin. 7 leaves. Foochow, 1866.

約翰一書 *The First Epistle of John*. Rev. C. C. Baldwin. 10 leaves. Foochow, 1866.

約翰二書 *The Second Epistle of John*. Rev. C. C. Baldwin. 2 leaves. Foochow, 1866.

約翰三書 *The Third Epistle of John*. Rev. C. C. Baldwin. 2 leaves. Foochow, 1866.

猶大書 *The Epistle of Jude*. Rev. C. C. Baldwin. 3 leaves. Foochow, 1866.

默示錄 *The Revelation of St. John*. Rev. C. C. Baldwin. 42 leaves. Foochow, 1866.

約翰傳福音書 *John's Gospel*. 105 leaves. Foochow, 1866.

使徒行傳書 *Acts of the Apostles*. 87 leaves. Foochow, 1866.

羅馬人書 *The Epistle to the Romans*. 37 leaves. Foochow, 1866.

詩篇全書 *The Psalms of David*. Revs. L. B. Peet, and S. F. Woodin. 134 leaves. Foochow, 1868.

箴言全書 *The Proverbs of Solomon*. Rev. S. L. Baldwin. 39 leaves. Foochow, 1868.

宗主詩章 *Hymns for Divine Service*. Rev. C. Hartwell. 59 leaves. Foochow (2 editions), 1868 and 1871.

基督徒日用神糧書 *The Christian's Daily Spiritual Food*. Rev. S. F. Woodin. 33 leaves. Foochow, 1869.

新約全書 *New Testament*. Revs. R. S. Maclay, D.D., O. Gibson, C. C. Baldwin, and C. Hartwell. 248 leaves. Foochow, 1869.

教會信錄 *Church Creed and Covenant*. Rev. C. Hartwell. 6 leaves. Foochow, 1871.

甲乙二友論述 *Narrative of Conversation between Two Friends*. Rev. C. Hartwell. 28 leaves. Foochow, 1871.

正道啓蒙 *Peep of Day*. Rev. C. Hartwell. 42 leaves. Foochow (2 editions), 1871 and 1874.

童子拓胸歌 *Songs for enlightening the minds of Children*. Rev. C. Hartwell. 17 leaves. Foochow (4 editions), 1871—1874.

真理三字經 *The Three Character Classic of Truth*. Rev. C. Hartwell. 26 leaves. Foochow (4 editions), 1871—1874.

小學四字經 *The Four Character Classic of Elementary Learning*. Rev. C. Hartwell. 34 leaves. Foochow (3 editions), 1872—1874.

聖經圖說啓蒙 *The Child's Bible Picture Book*. Mrs. Sites. 166 leaves. Foochow, 1872.

美會始立略說 *Sketch of Early Methodism*. Rev. N. Sites. 12 leaves. Foochow, 1872.

天文問答 *Catechism of Astronomy and Meteorology*. Rev. C. Hartwell. 24 leaves. Foochow, 1873.

批信連新聞 *Pastoral Letter and News from Dr. Maclay*. 10 leaves. Foochow, 1873.

西算啓蒙 *Western Arithmetic for Beginners*. Rev. S. F. Woodin. 60 leaves. Foochow, 1874.

約書亞記 *The Book of Joshua*. Rev. J. R. Wolfe. 48 leaves. Foochow, 1874.

祈禱式文 *Forms of Prayer*. D. W. Osgood, M.D. 14 leaves. Foochow, 1874.

路得記, 撒母耳前書 *The Books of Ruth and First Samuel*. Rev. S. F. Woodin. 73 leaves. Foochow, 1874—1875.

十駁五辯歌 *Fifteen superstitions exposed*. Rev. C. Hartwell. 8 leaves. Foochow (2 editions), 1874 and 1875.

福音新報 *Glad Tidings*. Misses Woolston and Miss Payson. 2 leaves monthly. Foochow, 1874—1876.

創世記 *The Book of Genesis*. Rev. C. C. Baldwin. 96 leaves. Foochow, 1875.

但以理 *The Book of Daniel*. Rev. S. L. Baldwin. Foochow, 1875.

榕腔神詩 *Hymns in the Foochow Dialect*. Revs. W. C. Burns, R. S. Maclay, D.D., and C. Hartwell.

A PEEP AT JAPANESE LIFE.

By REV. HUGH RITCHIE.

AFTER spending a few weeks in Japan, I forward for the *Recorder*, some of my impressions of its social, intellectual, and religious, life.

The houses of the masses of the people resemble square bandboxes covered with a quadrangular roof of straw, or tiles, partitioned by sliding frames covered with paper; and if these dwellings happen to stand by the road-side, a passer-by can with little difficulty see what the inmates are about. Some of the better class of houses are two-storied, and around the upper rooms there is a narrow verandah, which is so constructed as to protect by wooden shutters the thin paper partitions from the biting blasts of winter. As occasion may require, the adjoining group of rooms can be transformed into a good sized hall.

These apartments are covered with matting; and scattered here and there are cushions, on which the occupants squat by day, and sleep on the floor by night. These rooms have no beds, neither have they any fireplaces, but they are heated by portable braziers, filled with charcoal; and as these fuming articles stand about on all sides, the purity of the atmosphere is destroyed.

The traveller is favourably impressed by the well-kept turnpike roads, the cleanly, well-paved streets, the absence of costermongers and pedlers, and the fact that gambling is not allowed in the open thoroughfares. Neat, clean and orderly, the hotels are quite a contrast to those in China, while the landlord and his wife attend personally to the traveller's wants, with such a gracious air of politeness, as to make him feel as if he were yet an ignoramus in the ordinary civilities of daily society. Woman holds a higher place in Japan, in the social economy, than she does in China. She is not purchased in marriage, and appears to occupy a *via media* position between the degradation of the Mohammedan harem and the Christian plane of Europe and America. The gentler sex move about the streets, travel by rail or by land journeys, attend the exercises of religion in the temples, or chapels, with an air of easy freedom not possessed by women of other oriental nations.

The sanitary arrangements of the towns and homesteads still admit of great improvement, and it must, by and bye, become a problem for the social reformer, how the cleanliness of the towns and villages can be secured, and at the same time, the agricultural interests of the country be conserved. Articles of commerce and agriculture are transported from place to place, in pannier style, on the back of the bullock and the horse, and barrows are used for the transit of more massive materials.

The palanquin, formerly used for locomotion, has been superseded by a hand-gig, called the *Jinrikshaw* (人力車).

In two of these handy vehicles drawn by two men each, my companion and myself travelled twenty-five miles in less than five hours; and I observed, at any ascent of the road, the front man drawing the

hindermost traveller, not only did his own work, but good-naturedly, pushed up the vehicle in advance. Everywhere this kind and friendly feeling towards each other seemed to be an allpervading emotion, down to the lowest class of society; while a studied insult would as surely be revenged by a Japanese gentleman, as his promise would honourably be fulfilled.

Although as a rule, little attention is paid to the hygienic laws, the very general use of the public bath must tend, partially, at least, to mollify the miseries of those disastrous diseases which follow in the train of an abounding licentiousness.

From careful enquiries, and statistics gathered by persons interested in education, it appears there are seventy-five per cent. of the population who can read the alphabet and primers of their language, and there are about fifty per cent. who can read with more or less intelligence, any book put into their hands. A much smaller number can write, but it is obvious to any passing observer, that here there is a much broader basis of popular knowledge, in which the messengers of the churches can begin to rear the superstructure of the Christian faith, than is provided beforehand for those in China. A traveller, ignorant of the language, has only to shew the address of the locality to any of the men in the streets who draw the hand-gigs, and without any trouble he will be taken to his proper destination. But in addition to her own educational efforts, there are now several extraneous factors, moulding, either for good or evil, the rising generation of the country. The railway ticket has the government regulations printed in English, German and French, as well as Chinese and Japanese.

It has been the policy of those in authority, to distribute their favours among the principal treaty powers; consigning, in the main, the management of the railways to English engineers; the higher education, to American scholars; the training of the medical students, to German physicians; and the drill of the troops to French officers. On such an impressible and impulsive people as the Japanese, so many educated minds, in their various departments must, necessarily, exert a beneficial or a prejudicial influence.

The missionaries have frequently come into contact with the buddings of German rationalism and French infidelity; and in some of the higher schools the works of Mill and Buckle are text-books; and if we add the negative lives, in respect to positive Christianity, of many Europeans and Americans engaged in business pursuits, it will be perceived how many dangerous parasites, intertwine themselves around the youthful intellect. It would be of incalculable importance to Japan, during this period of transition, were her statesmen guided aright in utilizing, assimilating into her national life, and purifying from all

that is false, those great ideas now moving society,—education, humanity, civilisation;—and more than all, in granting every facility for the diffusion among her children of that Book which, in a few years, will become her most valuable literary possession. It will be appropriate to recall the utterance of the German philosopher on the countries of Christendom, as we calmly watch, whether this young, promising nation will surrender herself to that “mighty principle,” or be sucked into the vortices of superstition, falsehood and unbelief:—“We and our whole age are rooted in the soil of Christianity and have sprung from it; it has exercised its influence in the most manifold ways on the whole of our culture, and we should be absolutely nothing of all that we are, if this mighty principle had not preceded us.”

Some people regret that the government has not removed from the statute book all the penal laws against Christianity, removed the restrictions imposed on foreigners in visiting the interior, and openly declared itself on the side of the religion of Christ. A short sojourn in the country has convinced me that the government has chosen a wise course. The people have been taught from time immemorial to look on their spiritual emperors with a superhuman regard, and to cherish such respect for authority, as to make it almost a moral certainty, that if the government should impose any new line of education, or sanction the establishment of a foreign faith, the majority of the people would simply do as directed. The new code of education lately announced seems to have given general satisfaction, and there is no reason to believe it would be otherwise if a new faith were promulgated by imperial consent.

What would be the position of the handful of missionaries now in Japan, were there a general rush into the church? How could there be any guarantee for the future stability of a church, co-extensive with the nation, and probably under state control; and which could have none of those indispensable requisites such as knowledge, experience and faith, as a part of its constitution? No; God has put the country to school in the past, and brought her through such strange experiences, as to save her in the future from passing through those religious agitations that are convulsing, even now, some of the most civilized nations of Europe. By the fact that she winks at these penal statutes, by the fact that she opens schools for the higher education, and colleges for scientific investigations; by the fact that she sends her sons and daughters, not to Popish, but to Protestant countries, to study the secrets of their progress; and by the permission given to her subjects to read the word of God, and preach if they choose, the faith of Christ, Japan utters a splendid protest against that perverted type of Christianity offered to her more than three centuries ago. The persecutions

of the seventeenth century were not meant to exterminate the religion of Christ, but because the means then employed for its propagation, imperilled the safety of the state. It was not on religious, but on political grounds, Christianity was then ejected. Tyco Sama, the most illustrious of the secular emperors, when remonstrated with by the Governor of the Philippines, about the persecutions of the Christians, replied—"Conceive yourself in my position, the ruler of a great empire, and suppose certain of my subjects should find their way into your possessions on the pretence of teaching the doctrine of Sintoo. If you should discover their assumed zeal in the cause of religion to be a mere mask for ambitious projects; that their real object was to make themselves masters of your dominions, would you not treat them as traitors to the state? I hold the Fathers to be traitors to my state, and as such I treat them."

A short time ago, four visitors sent in their cards at the gate of the castle of Osaka requesting permission to enter. It was immediately granted. As we walked about looking at the towers and walls of solid masonry, and admiring the mechanical skill of antiquity that could without modern appliances, pile these huge stones on one-another, we looked round and discovered that our every movement was observed by an armed sentinel; but sustained by the consciousness of an honest loyalty to the laws of the country through which we were passing, we felt quite unembarrassed. The incident represents the position of Protestant missionaries and the attitude of the government towards them. They are simply passing through the country, and as they preach Christ and heal the sick, plant Sunday-schools and train the youth to become teachers of their countrymen, they are all the while conscious that they must not lay rude hands on one stone of the civil government. The author of *Short studies on great subjects*, says: "In the sciences, the philosopher leads the rest of us to take on trust what he tells us. The spiritual progress of mankind has followed the opposite course. Each forward step has been made first among the people, and the last converts have been among the learned."

This statement, as a rule, applies to the rise and developement of the faith of Christ; but in this country the larger number of the five to six hundred members now in the evangelical churches, belong to the samurai or ruling class. At Kobe, Osaka and Yedo I was informed this upper-class element obtained; whilst most of those who have been baptized, walk worthy of their high calling. One evening when accompanying Dr. Berry in his work, the youth who preached addressed nearly a score of native physicians on Philip's invitation to Nathaniel, "Come and see." The Doctor remarked to me at the close of the ser-

vice,—“I wish you could have understood that sermon; it would have given you an admirable idea of how those young men have already a certain amount of literary culture, and only require Bible instruction to make them efficient preachers. At my request he gave me a *résumé* of how the subject had been treated, but I will simply refer to the preacher's last apt and forcible illustration:—“Unlike our own, the foreign lock is quite a complicated piece of mechanism, and it is so made, as a rule, that it is only the man who made the lock that can make the key to open it. Man is the lock, and there have been many attempts made to open the heart of man. The Sintoo faith, with its numerous divinities, attempts to supply the missing key, but it does not fit the lock. Buddhism, with its promised incarnations and quiescent paradise, has also failed in opening the way to eternal happiness. Confucius with his ethical maxims here and in China, has been an unsuccessful workman in solving the secrets of the lock; but now, finally, Jesus has come, telling us He is the Maker of the lock, and also the Key to open it; as it is only through the knowledge of his Gospel, and faith in his blood, the many-sided yearnings of our hearts can be satisfied.”

PAGANISM.

By REV. THOS. McCLATCHIE, M. A.

IV.

BOTH tradition and Scripture, as we have seen (I.), state clearly that all the false worship of heathendom emanated from Babel or Babylon, and was carried thence by the early ancestors of mankind to the furthest nations of the earth. Having noticed some of the leading features of this pagan worship, as brought to a climax by Nimrod and his Cushites, let us now proceed to examine whether any traces of this early system of apostasy are to be found in China or not.

The tenet of the endless succession of similar worlds, is more or less distinctly stated in all pagan systems. This theory is clearly taught in the Confucian classics, and is the key to Confucianism, as it is in fact to all other heathen systems. Every system of cosmogony commences from an eternal chaos, which is regarded as a living being or animal, and is the highest *numen* in the material system or the worship of deified nature; and this being is equally the animated world and the first man.

The part of the earth which, according to the Confucian system, begins to appear as each chaotic flood subsides, would naturally be regarded as the highest point, and as the centre of the world; because

the earth is described as being elevated in the centre and depressed at the four corners;* and, on this vast mound, surrounded on all sides by water, arise the Khwān-lun mountains, the highest in the world according to Chinese geographers. Thus, as the narrative of Moses tells us, that when the deluge began to subside, the summits of the holy mount of Ararat began to appear; so the Chinese tell us, that as the chaotic deluge begins to retire at the beginning of the *kalpa*, the lofty summits of the sacred Khwān-lun mountains come into view. Further, as Moses tells us, that a former world was destroyed by the deluge, so also the Chinese state, that a former world is destroyed by each chaotic flood; moreover, both Moses and the Confucianists inform us, that this former world was destroyed in consequence of the degeneracy of mankind; and also, that the catastrophe itself took place in the *ninth* period from the appearance of the first man.† Hence Khwān-lun is Ararat, and the chaotic deluge which takes place there is the deluge recorded by Moses.

With regard to mount Ararat, we have the following particulars (see II.):—

a. It was double-peaked, and the ark rested in the plain between the two peaks, where it remained for some time, being the first temple in which the diluvian family worshipped.

b. It was regarded as being the highest point of the earth's surface, and as being the centre of the earth.

c. It lay to the north of Babylon, at the head of the sacred, winding, river Euphrates.

d. It was the site of paradise, which the prophet Isaiah designates "the mount of the congregation, in the sides of the north;"‡ which the prophet Ezekiel describes as "the holy mountain of God,"§ and "Eden the garden of God;"¶ and which S. John speaks of as being "a great and high mountain."¶ On this mount of assembly the apostate king of Babylon exalts himself against Jehovah, and claims the honours due to the true God alone.

e. In this locality we have the rainbow of various colours, appointed to be the sign of God's covenant with man, viz. that the earth should never be again destroyed by a flood. When idolatry was brought to a climax, the top of the tower which represented this mount was dedicated to Heaven under the title Baal; and, in connection with this Heaven or Baal were worshipped the sun, moon, and five planets, viz. Saturn, Jupiter, Mars, Venus, and Mercury; seven colours or climates being assigned to them.

* *Confucian Cosmogony*, p. 57, par. 8.

† *Conf. Cosmog.* p. 55, par. 5, 6. Also p. 147.

‡ Ch. xiv, v. 13.

§ Ch. xxviii, v. 14.

¶ Ch. xxviii, v. 13.

¶ Revelation xxi. 10.

Let us now compare with these statements, the account given by Chinese writers, of Khwăn-lun or the sacred mountain range of the ancient Chinese.

The emperor Kang-he, whose character for learning is well known, gives the following account, from various sources, of this sacred mountain, in his valuable Chinese Lexicon. "Khwăn-lun is the name of a mountain. It is situated at the north-west, fifty thousand *le* from the Sung-kaou mountain, and is the centre of the earth. It is eleven thousand *le* in height. The (Yellow) River takes its rise on the north-east side, and winding about, empties itself into the ocean at the south-east side. More than two thousand five hundred *le* up the mountain is the place where the light of the sun and moon is obscured (at setting). The Khwăn-lun mountain has three peaks (*lit.* horns); one being just under the polar star, and called Lang-fung-téen; the western peak is Yuen*-poo-tae; and the eastern is Khwăn-lun-kung, which has five walled cities with twelve towers. Also, three mounds form the three sacrificial hills, of Khwăn-lun. The Khwăn-lun mountain has three terraces; and the sacrificial hills are also threefold; hence the name given to it, which also signifies a circle. Within the seas, in the valley of Khwăn-lun, at the north-west, is the (Supreme) emperor's (i. e. Shang-te's) lower imperial palace, eight hundred *le* square, and eighty thousand cubits high. In front there are nine† wells enclosed by a fence of precious stones. At the side there are nine doors, guarded by luminous beasts. The circuit of Khwăn-lun is (about) ten thousand *le*; the waters rising there, flowing towards the south and entering China, are called the River; it winds around eighty cities, so that a part of these waters remain in China."‡

"On the east|| side there are nine doors, guarded by luminous heavenly beasts; each (beast) having a tiger's body, and their nine heads all having faces like men. They stand over against the east side, where all the gods dwell."§

"Khwăn-lun is eleven thousand *le* in circumference, and is the place where the Gods congregate. It sends forth cloudy air of five colours, and waters of five colours. On the south-east side flows the yellow water, which entering China becomes its River."¶

* Also written Heaven (玄 "Azure"); and is the temple of the Heavenly Emperor (天帝 i. e. Shang-te). See Kang-he.

† The number of Heavens.

‡ Kang-he, 崑崙.

|| *Lit.* "The chin (震) Diagram side," where according to Confucius, Shang-te first appears. See Yih king.

§ 神仙通鑑 vol. iv. sec. 5. p. 1. The present Editor of the *China Review*, (Jan.-Feb. p. 264), with strange presumption, attempts to depreciate the literary value of this "History of the Gods," quoted even by writers on his own side of the controversy regarding the proper term for "God."

In the above statements we have a most remarkable agreement between the ideas entertained by the Chinese of their holy mountain, and those held by the other nations of pagandom respecting their sacred mounts, the local transcripts of Ararat.

a. Khwān-lun is described as having three peaks, which was the appearance of Ararat as seen from a distance, the ark or temple in the centre then assuming the appearance of a third peak. These *three* peaks on the *one* mountain, represent the triplication of *Shang-te*, who divides into the "three powers of nature," like the triplicating Baal; and thus, as the top of the tower, the transcript of Ararat, erected at Babel, was dedicated to Heaven or Baal, so the top of Khwān-lun is dedicated to Heaven or *Shang-te*, whose heavenly abode is immediately above this his earthly residence.

"*Shang-te* is the great monad; his soul (神 *Θεός*) occupies the palace of Tsze-wei, the chief place of Heaven's glorious manifestation."*

"The Ruler (帝) is the appellation of a star. In the central palace, the polar star of heaven—the one bright one—the Great Monad (太一) always dwells. The Great Monad is another name for the Ruler of Heaven (*Shang-te*)."[†]

b. This locality is stated to be the highest point of the earth's surface, and the centre of the world; as all the corresponding holy mounts are, in the wild geography of other heathen nations.

c. Ancient China was regarded as being coextensive with the world (天下), and this sacred mountain is placed in the north-west, and at the head of the sacred "winding" waters of the Yellow River.

d. Like Ararat, this transcript of that holy mount is also regarded as the site of paradise, the abode of the gods. Here we have the miraculous trees; the various lower animals amongst which, according to Moses, the first man dwelt unharmed; and the garden in which he was placed as his abode. Moses tells us, cherubim were stationed at the east of the garden of Eden; and from Ezek. i. 5-10 we learn that these "living creatures" were a compound of beast and the human form. In exact accordance with all this, we are told that the imperfect gentile cherubim of Khwān-lun are partly bestial and partly human; and their position is at the east side of the sacred garden, where all the gods dwell; their assigned duty being, to guard the entrances to the sacred enclosure. The being who inhabits this garden is simply designated 帝 in the above extracts, which character signifies "ruler," or "emperor." He is therefore the ruler or emperor of China *par excellence*; that is to say, the first emperor of the Chinese

* Legge's *Shoo king*, p. 84. And 廣事類賦.

[†] *Kang-he*; 帝.

line of rulers or sovereigns, viz. *Fuh-he* or Noah. Here the sacred garden is placed, and here the deluge which destroys a previous world on account of the iniquity of its inhabitants always takes place. The 帝 or *Shang-te* therefore is Adam as the *paradisiacal* first man, and Noah as the *postdiluvian* first man. In other words, he is the chief god of heathendom, or Noah regarded as a *reappearance* of Adam. This is the "*Khëen*" or *Shang-te* of the *Yih king*, who comes forth in the *chin* diagram, which is on the north-east of the circle of the world, answers to Spring, the season when Noah came forth from the ark; and embraces the 寅 division of the circle of twelve, at which time the first man appears, with his wife, three sons and their wives, *mystically* the "eight Diagrams" of Confucius, by which the world is generated.

In the *Shoo king* we read the following legend: "The king made use of writing to announce his views, saying, 'Since I came to preside over the four quarters, I have been apprehensive lest my virtue should not resemble (that of my predecessors); on this account I did not speak; and while I was reverently meditating and thinking on the right way, I dreamed that the Supreme Ruler (帝) conferred on me an excellent assistant, who should speak for me.' He then minutely explained the appearance (of the person seen in his dream), and directed that a likeness (should be drawn), and that on all sides search should be made throughout the empire; (when it was found) that Yuě who dwelt in the Foo-yen wilderness, possessed some resemblance (to the projected figure)."* In the account of this legend given in the 神仙通鑑 we have some additional particulars: *e. g.* In the spring of *sin-hae*, king Woo-ting while sleeping in his palace, saw a messenger clothed in purple garments who said that *Shang-te* called him. He immediately raised his head, and saw a numerous body of armed attendants, and a host of officers in fragrant clouds. In a chariot sat a man clad in imperial cap and dress, and having the appearance of a king, who called Woo-ting to the side of the chariot and said, 'I am 昊天上帝;† I am now going to the assembly on Khwân-lun. I come from the north-east, far beyond your country. I know you mourn your father in silence, and that you reverently meditate and think upon right principles; have you obtained a knowledge of them?' Woo-ting worshipped and said, 'From Ching-tang of the Shang dynasty to the present time, there has always been flourishing and decay alternately, without cessation; I want an excellent person (to help me) to rule the people; so, I have not spoken.' *Shang-te* said, 'Since you regard the matter thus, I will confer upon you an excellent assistant to

* Dr. Medhurst's *Shoo king*, pp. 168—169. Legge's *Shoo king*, pp. 250—251.

† This is *Shang-te*'s highest and most ancient title: see *Theology of the Chinese*, and *Notions of the Chinese concerning God and Spirits*.

help you in ruling the people.' He then called one of his officers, and pointing to him, said, 'This is the worthy who will assist you; his name is Yuě, you must remember him.' Woo-ting then raised his head and carefully examined his appearance."*

Khwan-lun being the abode of the gods, is therefore mentioned in this narrative as being the place of assembly or congregation for these deities, and is thus the local Chinese transcript of the paradisaical mountain chain of Ararat in Armenia, designated by Isaiah "the mount of the congregation, in the sides of the north," and by Ezekiel as "the holy mountain of God," and as "Eden the garden of God." Faber, in reference to Ararat, says, "To this sacred northern hill, northern with respect to so large a portion of the ancient civilized world, there is more than one allusion in Scripture; and the language of inspiration is such as to leave but little doubt, that Eden was the prototype of the Olympic synod or holy garden of the pagan hero-gods, &c. The Babylonian monarch, not content even with the impiety of an ordinary deification, claimed in the pride of his high speculations, the loftiest seat of the holy northern mount, that hill of the congregation or synod of the demon-gods, whether known by the name of Meru, or Ida, or Olympus, or Atlas,"†—to which list, with the evidence before us, we may add *Khwan-lun*.

The Babylonian king of Isaiah, therefore, is evidently the prototype of the 帝 or *Shang-te* whose abode is the garden of Khwan-lun. He is the sovereign ruler of all the gods, and his full title, handed down from the highest antiquity is 昊天上帝 "Resplendent Heaven, the Supreme Emperor," which corresponds to the "*Baal Shamayim*" of the Phœnicians and *Zeus* of the Greeks.‡

This *Shang-te* we are informed by Confucius is Tae-haou (太昊) or Fuh-he, and he is the 太一 or Great Monad, both male and female, which, that philosopher states, divides into two (in the material system) in order to form heaven and earth or the world. He is the first man, sage, and emperor, who appears at the commencement of each *kalpa*, in the *chin* diagram of the *Yih king*, and thus is endowed by his worshipping descendants with one of the most important attributes of deity, namely, *eternity*. His chief temple is situated on the middle cone of Khwan-lun, the position corresponding to that occupied by the ark or Argha on mount Ararat, and immediately above which are his "shoulders" as the deified and personified "Heaven" of pagandom. The place where he chiefly manifests himself is the polar star, around which all the other stars are supposed to revolve; and which is regarded as being the centre of heaven, as the peak of Khwan-lun

* Vol. iv, sec. iii, p. 4.

† See *Science of Religion*, by Prof. Max. Müller.

‡ Vol. i, p. 349.

immediately beneath is regarded as being the centre of the earth and the pillar of heaven. Hence the Confucianist theory that *Shang-te* occupies the exact centre of the world.*

To this eternal man then, the first emperor of China, who bears the characters both of Adam and Noah, deified and worshipped by his posterity as a thankful "recompense" to him as their "origin"† from whom they sprang, and who is the exact counterpart of the king of Babylon, are equally applicable the denunciations of that usurping apostate uttered by the prophet: "How art thou fallen from heaven, O Lucifer (*marg.* O day star), son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit."‡

e. In this region of Khwān-lun, we have also a plain reference to the rainbow, in the variegated air found there. This air is of five colours, and these five airs are also regarded as five planets; the τοὺς πέντε πλανήτας of ancient Babylon.

金星 Venus; whose colour is White.||

木星 Jupiter; ,, ,, Azure (colour of wood).

水星 Mercury; ,, ,, Black (very dark blue, 玄).

火星 Mars; ,, ,, Red.

土星 Saturn; ,, ,, Yellow (the 五土 include black with the other four colours).

太陰 Moon; ,, ,, Light green, § i.e. silver (天銀 & 天青).

太陽 Sun; ,, ,, Golden.

The Babylonian planets and colours are as follows (see II.):

Venus; whose colour is White.

Jupiter; ,, ,, Sandali (sandal-wood colour).

天 Mercury; ,, ,, Azure (dark blue).

Mars; ,, ,, Red.

Saturn; ,, ,, Black.

Moon; ,, ,, Green, i. e. silver.

Sun; ,, ,, Golden.

The conclusion from all this appears inevitable; viz. that as the tower of Babel, described by Herodotus was the local transcript of the

* See *Conf. Cosmog.* p. 37, par. 24.

† See Legge's *Notions*, &c. p. 163.

‡ Isaiah, xiv. 12-15.

|| For planets and colours, see 神仙通鑑 vol. v, sec. iii, pp. 4, &c. Also, 事廣類賦 sec. i, pp. 29, &c.

§ "A hue applied by orientals to silver," see II supra, p. 281.

holy mount of Ararat, with its rainbow, and the temple on the top dedicated by paganism to Heaven, or Baal, or Noah; so in Khwān-lun we have clearly the local transcript of the tower of Babel with its planets and colours, all being derived from pagan ideas of the holy mount of Ararat at the head of the sacred winding river; the mount and the pagoda being confusedly blended together, and the top having its temple (or temples) dedicated to Heaven or Baal or Noah, the *Shang-te* of the Chinese classics.

In the *Shoo king*, "Canon of Shun," these seven luminaries are styled 七政 "the Seven Directors,"* or overseers, and they correspond exactly to the Zophe-samen or "overseers of the heavens" of Phœnician cosmogony. The Chinese like all other pagan nations, regard the stars as animated beings or gods, being endowed with souls (*θeoi*—神). The sun and moon are the great father "Heaven" or *Shang-te* and his wife, regarded *astronomically*; and the stars are their children or descendants, whose souls were supposed to animate these luminaries after death. The celebrated Hwae-nan-tsze of the Han dynasty, states in his cosmogony, that, "By the seminal influence of the sun and moon the stars were produced."† In this we have a striking proof that Baal and *Shang-te* are only different titles of the same God *Helios*; for, as the soul of Noah was elevated to the sun by his apostate descendants, under the title of Baal, the Babylonian Heaven or Baal is declared to be the sun; and so also is the Confucian "Heaven" or *Shang-te*; e. g. "The 神 (*θeoi*—soul) of Heaven resides in the sun, as the 神 (*θeoi*—soul) of a man resides in the eye."‡ "Shang-te is the 神 (*θeoi*—soul) of Heaven."||

As all the Baals were regarded as *one* Baal or "Heaven," being all made from his substance, ether; so also in the Confucian system, these five planets are portions of *Shang-te's* or "Heaven's" own substance, ether; and are therefore,—laying aside the mystic language of paganism,—five of his descendants whose souls, after death, were promoted to these luminaries. Hence *Shang-te* is defined as being 天及五帝 "Heaven and the five emperors."§ These five planets or emperors are therefore said to be 道同 or "one in principle,"¶ they together with *Shang-te* being all *one* ether (氣). That these planets are gods, being animated by souls, Confucius himself informs us in his 家語; "Confucius said, Heaven has his five elements; metal, wood, water, fire, and earth. When these were separated (from chaos), they transformed, nourished, and made the myriad of things; the 神 *θeoi*—souls) of these are styled the five emperors." Hence, as the souls of

* Legge's *Shoo king*, p. 33, note.

† Kang-he, 神.

§ See Legge's *Shoo king*, p. 34.

† *Chin. Repos.* vol. iii, p. 55.

‡ *She king*. "Seou-yay" 正神.

¶ Kang-he, 帝.

"Imperial Heaven" or Noah, and his wife, were translated by their worshipping posterity to the sun and moon; so, the souls of five members of *Shang-te's* family have been translated to the stars, under the title of "the five emperors."

The names of the five emperors of China, the descendants of *Shang-te* or "Heaven" or Noah, thus translated to the principal planets, are, according to the *Yih king*, *Fuh-he*, *Shin-nung*, *Hwang-te*, *Yaou* and *Shun*. As these five emperors are the progeny of Heaven (天子) or *Shang-te*, a miraculous birth from a virgin or the personified earth, the wife of *Shang-te*, is assigned to each.* Laying aside the mystic language of paganism therefore, we have here five descendants of *Shang-te* or Noah, in whose time human life was shortened, as we find on reference to Chinese chronology, and to the Mosaic history. Secondly, as the Chinese are of Cuthic origin, we must look for these five emperors in the line of Ham; and lastly, as the dispersion from Babel took place in the days of Nimrod, we must not go beyond his reign in endeavouring to discover who they are. Within these limits then, the Mosaic history mentions exactly five patriarchs who succeeded Noah, and were five rulers of the then one community of mankind; viz. Shem, Ham, Japhet, Cush, and Nimrod. These considerations seem to leave but little room for doubt that "*Fuh-he*," &c. are merely Chinese names for the five descendants of "Heaven" or Noah mentioned in the Mosaic history, and who appear on the "holy mount," on the subsiding of the waters of a deluge which destroys a former world, in consequence of the wickedness of its inhabitants.

Heaven or *Shang-te*, that is to say the first man (whom Moses calls "Noah") deified, is "the Great Monad" (太一) of Confucius, who, like Baal, triplicates his substance into "the three powers of nature" (三才); that is to say, begets three sons, who divide the empire of the universe between them. He also quintuples his substance into "the five emperors;" that is to say, from him spring five rulers of the people, who succeed to their father or ancestor Noah or Heaven or *Shang-te*, the first (上) or supreme Ruler (帝) of the universe. Thus, the ancient history of the present human race (according to the Mosaic account) has been transferred to China and localized by the first inhabitants of this empire, being doubtless preserved and handed down to posterity in the ancient MSS. from which Confucius compiled his classics; and being carefully kept amongst the sacred records of this people, which date from the very infancy of mankind.

April 29th, 1876.

* See *Sinensis papers*, No. 9.

A VISIT TO SOME OF THE BASEL MISSION STATIONS
IN KWANGTUNG PROVINCE.

By REV. R. LECHLER.

HAVING recently paid a visit to some of the inland stations of the Basel Mission in the province of Canton, I propose to give the readers of the *Recorder* a short account of my trip, in the hope that it may prove interesting to them.

I left Hongkong on the 1st of April, in company with Mrs. Lechler; having also Mrs. Gussmann with us, who had spent some time here, and was now going with a dear little baby to rejoin her husband at one of the stations.

We had to go *via* Canton in order to get a boat, which would take us up nearly the whole length of the Eastern river to Lau-lung, a distance of eight hundred *li* from Canton. These boats are not regular passage—but cargo boats, and the day of their departure depends upon the fact of their having secured a full cargo. This always involves the necessity of waiting a few days in Canton; and it is pleasant to have kind friends there, whose hospitality counterbalances the fidgetty feeling, which so easily seizes one, when he is ready to start, and yet is delayed from day to day.

Well, we finally got on board the boat, and arranged the space which we had hired as comfortably as possible. Screens were in requisition to shelter the ladies from publicity, as there were no regular cabins; and the cooking had also to be done in the same space, as there was no fireplace for passengers on the boat. Our boxes were placed in the hold and were easily accessible at any time. Of course the fare had been settled beforehand,—at twelve taels for the passage, and we found our own provisions. The boatmen were very obliging and readily gave help when needed, expecting to receive a present when about half-way, in order that they might buy some pork for their dinner; and the same again at the end of the voyage.

When the tide turned, the anchor was heaved up; and not caring much for the wind, we glided down swimmingly to Whampoa on the Pearl river, there to enter the East river. Here the up-stream work begins, and unless there is a favourable wind, the boats have to be pushed along with long bamboo poles, or to be dragged with a long rope, which is fastened to the mast, and pulled by the boatmen, who walk along the river's side at an average of between forty and fifty *li* a day. This gives a better chance at any rate of becoming acquainted with the surrounding scenery, than when travelling on a railroad, at the rate of forty or fifty English miles an hour. There

is however, not much to be seen on the route at the beginning, the country becoming more picturesque towards the end.

On the second day we passed the large town of Shik-lung, where Mr. and Mrs. Krolczyk, of the Rhenish Mission laboured in former years, until the *shin-sen fun* excitement caused the destruction of their station in 1871; since which time no attempt has been made to recommence operations there; for Mr. Krolczyk died in 1872, and Mrs. Krolczyk went home with her children the following year. Having passed Shik-lung, a fine hill presents itself to view, called the Lo-fow san, on which there are several temples of the Tauists, and monasteries of the Buddhists. I was told that about four hundred priests of both religions live on this hill, who gain their livelihood by other means than by the sweat of their brow.

Turning away with sorrow from Lo-fow san, as from a stronghold of darkness, we came to Pok-lo, where a brighter light dawned upon us; for there is a missionary station there in connection with the London Mission. Here it was, that a Chinese evangelist, of the name of Ch'a suffered the death of a martyr, being left to choose between burning incense in a temple, or being dragged out to the river's side and killed there by an infuriated mob. His answer was, that he had learned not to fear those who could but kill his body, and that he would prefer to suffer death rather than to deny the Lord, and return to idols which he had abandoned as false. He was decapitated, and his body thrown into the river. This happened fourteen years ago, and the blood of this martyr has fructified the soil, so that there are now four stations in the district, superintended by an ordained native pastor and occasionally visited by Dr. Eitel of the London Mission.

In the neighborhood of Pok-lo we had to pass one of those numerous *le-kin* stations, of which there are about half-a-dozen along the East river, the one levying customs on salt, the other on cotton goods, silk, etc. There are different stations for levying import and export dues. Our captain was found to have concealed some merchandize, which was subject to customs, and was therefore fined five dollars. The officials are as a rule never troublesome to Europeans, and whatever is pointed out as their baggage, is not even required to be opened. This tempts a captain sometimes to stow away merchandize among the luggage of the foreigner, in the hope of escaping the payment of duties. Continuing our tour, we next came to Hui-chu fu, a great prefectural city, the populace of which is very hostile to foreigners; so that no missionary has yet been able to settle down there. Even on occasional visits, one does not escape brickbats, and all sorts of bad names, with which he is persecuted through the whole length of the streets; being only too glad to get to the end of them, and find a boat to carry him to a place of security.

We were then in the district of *Kwei-shen*, which means "return to goodness," and next we came to *Yung-an*, a name which means "eternal peace," whilst the meaning of *Chong-lok*, is "continual joy." Fine words indeed! would that the Chinese realized the substance of them in a spiritual sense. As matters stand with them now, the saying applies here 有名而無實 *i. e.* "a name without the reality."

We had hitherto pursued a direct easterly course; but at the market town of Wang-lak, where the river makes a sharp bend at a right angle, we went due north. This is just half-way, and having accomplished four hundred *li* in about a week, we had to look forward to another week's boating, unless favored by a southerly breeze. Our time however was not idled away. Constant rain indeed prevented me from going ashore, and seeking opportunities for preaching; but some days of quiet reading were thankfully enjoyed, a good stock of useful books having been provided for the purpose. Mrs. Gussmann's bright little baby greatly enlivened the monotony of boat life, and when on the twelfth day after leaving Canton, we arrived at the end, we did not feel at all wearied; but found we had many pleasant recollections of the past, and owed great gratitude to our Lord and Master, who had safely brought us thus far. We left the boat at Lau-lung, and had to do two days' travelling in chairs to reach the first of our stations in Chong-lok. This was not so pleasant as the boat. The country is very mountainous, and having gone up hill and down dale, we had to make a final ascent of nearly three thousand feet before we alighted at Chong-tshun, where Mr. Bender had been stationed since 1864. He having left with his family for Europe in March last, we were welcomed by Mr. Ott and Mr. Gussmann. The latter gentleman having been previously apprised of our coming, had hastened from his station at Nyen-hang-li, to receive his dear wife and little daughter at Chong-tshun. There was general rejoicing, and praising the Lord for all his mercies, in which the Chinese Christians at the station took a prominent part.

Now probably my readers will be curious to learn how the Gospel found its way to such a remote corner of the Kwangtung province; so I will gladly give them a short account of the history of this station.

It is as long ago as 1850, that a very humble individual of that place happened to be in Hongkong, engaged in a small way of business. This man of the name of Chong-hin had been introduced to Dr. Gutzlaff, who invited him to join the Christian meetings which the Doctor used to conduct daily with a number of Chinese, who had gathered round him, and who spoke different dialects. Dr. Gutzlaff had succeeded in getting a smattering of several of them, but of course it is not to be wondered at, that a man like Chong-hin, who had not

had the privilege of a Chinese education, was unable to follow the Doctor's explanations of the Scriptures, so as to know what it all meant. It so happened, that the epistle of St. Paul to the Romans was under discussion, and Chong-hin being in earnest in desiring to understand the doctrine, found a friend among the rest of the assembly, who was more learned than himself, and who was willing for a trifling consideration (30 cash a lesson) to explain over again to him that part of Scripture, which had been read at morning prayers. God blessed the earnest zeal of Chong-hin, and the light of the truth as it is in Jesus Christ began to dawn upon him. Dr. Gutzlaff died in 1851, and Chong-hin with some others of the so-called Chinese Union joined the Basel Mission, of which Mr. Hamberg was then senior member. This missionary had an excellent knowledge of the Hakka dialect, and spoke it so well that the Chinese delighted to hear him preach. Under Mr. Hamberg's instruction, Chong-hin was thoroughly converted. He made a full confession of his sins, and received baptism at the hands of Mr. Hamberg, who appreciated the earnestness and zeal of the man, and took him under special training, with a view to utilize his talent in the work of the mission. In course of time Chong-hin went to Chong-lok as an evangelist, and bore testimony in his native village, as well as in many other places, to the grace which he had experienced; and invited his friends and relatives to discard the idols and the worship of their ancestors, and to turn their hearts to the true and living God. He succeeded in interesting, here an individual and there a family, in about sixteen different villages; and after about one year's absence, he came back to Hongkong, and reported on his labors. Some of the inquirers had accompanied him, and being found sincere in their purpose, Mr. Hamberg baptized them, and then dismissed them to return to their homes. Mr. Hamberg's death in 1854, the breaking out of the war in 1856, and my own return to Europe in 1858, prevented the taking of any further steps on the part of the missionaries; excepting that Chong-hin was maintained as an evangelist in Chong-lok, and another of the converts employed as colporteur in order to assist the evangelist, and to spread the light of the Gospel by the distribution of the Word of God in those dark regions.

These two men continued to labour amongst their countrymen and succeeded in gathering a congregation of men, women and children, who openly declared themselves to be worshippers of the true God. They had broken with idolatry and other heathenish customs, kept the sabbath and met to hear the Word of God explained to them. They also bound themselves to the observance of Christian customs, and established a clear distinction between themselves and the heathen, by forbidding their sons and daughters to intermarry with the heathen.

Thus this movement went on till 1862, when Mr. Winnes in company with Mr. Hanspach of the Berlin Mission, for the first time succeeded in penetrating so far into the interior of this province as to reach Chong-lok, and to see for themselves what the Lord had wrought to establish his kingdom in the hearts of that simple people.

The necessity of acquiring a place for assembly had urged itself on the congregation a long while ago, and very fortunate they were in obtaining a suitable one. Chong-hin had hitherto given them the use of the hall in his own house in which to assemble; but the rebels, who made their raids into Chong-lok at that time, greatly molested the congregation there. They were likewise put to severe trials from the heathen, who persecuted them, inflicting bodily injury and exposing them to pecuniary loss by cutting their grain, hewing down their trees, and stealing their cattle. The women were specially annoyed, in not being allowed to draw the water from the common well, and so on. Thus this young congregation felt that it would tend to their own comfort and security if there was a place for them away from the general concourse of people, where they might meet to spend a quiet sabbath, and where too they might even flee in any case of emergency, to hide themselves for a time from the wrath of their enemies. Now it so happened, that high up on the mountains, where are situated the scattered houses which constitute Chong-tshun, there stood a building, conspicuous both on account of its size and material. Built of substantial adobe walls, and three stories high, it really looked like a giant amongst the ordinary-sized mud-built houses of Chong-tshun. A rich man of the Wong clan had got this house built, partly for a dwelling-place, and partly to store up grain in its capacious rooms, of which there were fifteen,—five in each story. Dame Fortune had however refused of late to smile on Wong Lau-tya. His well-calculated speculations proved failures, and his various undertakings met with ill success. He therefore consulted the fortune-tellers, or rather the Doctors of physical science, as experts in *feng-shui* may, by a stretch of charity be called, according to Dr. Eitel. From them he learned to his dismay, that his house was not built in accordance with the rules of *feng-shui*, and that he had to ascribe all his misfortune to evil influences, which were dominant in the structure. What was to be done? Of course Wong Lau-tya resolved to sell his unlucky property at once; but where was he to get a buyer? No other man of wealth would have dared to risk his fortune on a property of ill omen, and so Wong Lau-tya came to great straits.

At this juncture Chong-hin proposed to the congregation in Chong-lok, that they should subscribe money among themselves in order to purchase Wong's house. It would at once be a capital

opportunity to prove to the heathen, that the worshippers of the true God were free from all fear of old superstitions, and at the same time the house would afford to the congregation exactly what they wanted.

The proposal found favour with the congregation. Chong-hin came to Hongkong to report on the subject, and to ask the consent of the missionaries to the proposed purchase. This was readily given, as well as some subscription towards the fund.

The house was finally acquired for fifty thousand cash, and registered as the property of the Christian congregation in Chong-lok. The mission afterwards spent some money, in order to make the house habitable for Europeans, and to provide suitable space for divine worship; but the ownership remains the same. Of course the missionaries live there free of rent, and the congregation is bound to refund to the mission all outlay in case they should ever wish to apply this house to other purposes, of which there is however no likelihood.

Mr. Winnes, on his arrival at Chong-tshun in the spring of 1862, found Chong-hin located in the said house, and inquirers from far and near in the habit of coming on Sundays to meet therein, in order to have their faith strengthened by hearing the Word of God expounded, and by exhortations specially addressed to them. Mr. Winnes spent seven weeks there, in order to become acquainted with all the inquirers, to investigate their knowledge of the truth, and to try the sincerity of their faith. The result was, that he baptized seventy adults and thirty children in Chong-tshun; to whom he promised, that they would be cared for henceforth, and whom he recommended in the mean time to the unseen Shepherd and Bishop of their souls. A painful discovery had been made by Mr. Winnes of the fact that Chong-hin had adopted the advice of his wife,—who was declining in health and strength, and had no son,—to take a second wife. It was a most difficult case to deal with, but come what might, our path of duty was clear, and so Chong-hin had to be excommunicated, excluded from church-membership, and deprived of his office as evangelist. We were very anxious to learn how he, as well as his congregation, would take these measures, which might have appeared too severe to them, and created dissatisfaction or even revolt. Thanks be to God, Chong-hin submitted humbly to church discipline, and thus gave us hope that he might be restored from the great sin which he had committed.

In 1863, I went to Chong-lok, and found the Christians there steadfast, and had the privilege of adding to their numbers twenty-seven adults and eleven children. The number of communicants on that occasion was sixty-eight. Chong-hin was very penitent, and consented to separate from his second wife, whom he asked me to take down to Hongkong. He was therefore received back into church-

membership, without however being employed any more as evangelist. It was clear that the congregation in Chong-lok needed the superintendence and guidance of a missionary, and consequently Mr. Bender moved up to Chong-tshun in 1864, and was joined by Mr. Piton in 1865. The two brethren were in the beginning living together in Chong-tshun, which lies in the north-eastern part of the district; but the members of the congregation being dispersed in many villages, some of which were fifty or sixty *li* distant from Chong-tshun, it was found advisable to establish one more station in the south-western part of the district, in order to better accommodate the Christians of that region. At a distance of fifty *li* from Chong-tshun, a place called Nyen-hang-li, was selected as the most suitable for a second station. There were three brothers of the Tsen clan, who had embraced the Christian religion with all their households, and they assisted to accomplish the task which had fallen to Mr. Piton's lot, of building a place for worship and a set of rooms for a missionary to live in. The latter then separated from Mr. Bender, and occupied the new station, where he worked till 1872. The attention of the missionaries who had to tend that flock, was naturally soon drawn to the rising generation, and provision was made for the education of the children of the Christians. The girls were collected in Chong-tshun, and Mrs. Bender, who arrived there in 1868, took charge of the girls' school. The boys were accommodated in Nyen-hang-li, and Mrs. Piton, who had come out with Mrs. Bender, undertook the maternal care of them. An elementary school had been established to begin with, and the boys were instructed in the Chinese as well as in the Roman characters. In course of time Mr. Piton commenced a higher-class school besides, with a view to prepare the pupils for the theological seminary at Li-long. Mr. Piton is at present superintendent of this institution, and Mr. Gussmann is in charge of the educational establishments at Nyen-hang-li.

The Gospel gradually spread from Chong-lok to the neighbouring districts, and there are now converts in Lyung-tshon, Hon-yen and Yun-on. At four different places out-stations have been established, and chapels built in three of them, where regular Sunday service is conducted by catechists educated in Li-long, or by evangelists.

Much stress is laid on itinerancy, to visit the Christians in their homes, and to extend the knowledge of the saving truth to the heathen. The departmental city of Kya-yin chu is especially looked upon as the future centre of the Hakka mission, and steps have been taken this year to provide for the occupation of that important point. The present census of the two stations shews the following details:—

1. Chong-tshun with two out-stations in Chong-lok and Lyung-tshon; one European missionary, Rev. R. Ott; one European-educated and ordained Chinese missionary, the Rev. Chin Min S-yu and family; three Chinese catechists and one evangelist. Scholars:—thirty-two girls and eighteen boys. Congregation:—a hundred and sixty-one communicants and a hundred and seven children.

2. Nyen-hang-li with two out-stations,—one in Chong-lok and one in Yun-on; a European missionary, Rev. G. Gussmann and family; one European-educated and ordained Chinese missionary, the Rev. Kong Fat-lin and family; three Chinese catechists and five teachers in schools. Scholars:—sixty-eight in the elementary and twenty-one in the middle school. Congregation:—a hundred and eighty-one communicants and ninety-four children.

To these numbers a good addition has been made this year, by the baptism of ninety individuals on Trinity Sunday, at Nyen-hang-li. Some very interesting cases are recorded among these latter converts; especially that of an elderly man, who rejoices in the title of Lau-tya, and who was once a bitter enemy of the Christians. He had fancied that the chapel at Nyen-hang-li had injured his *feng-shui*, and that the death of his only son had been occasioned thereby. His heart has been changed, and he is now reckoned among the Christians. The native churches do not support their own pastors yet, but each church has two funds, one is called the church and school fund, and the other the poor fund. From the interest of the first of these funds, pastors and school-masters are to draw their salaries by and by, whereas from the interest of the latter fund the poor are to be maintained.

The amounts of these funds are,—in Chong-tshun,

Church and School fund.	\$457.
Poor fund.	430.

In Nyen-hang-li,

Church and School fund.	114.
Poor fund.	85.

I spent five weeks with Mrs. Lechler in Chong-lok, visiting all the out-stations, and rejoicing in the grace of God, which has manifested itself here in a remarkable manner.

TRIBUTES TO THE MEMORY OF MRS. EMILY DELACOUR GULICK.

By REV. H. BLODGET, D.D. AND REV. MARK WILLIAMS.

LAST evening we received the sad tidings of the death of Mrs. Gulick. Her decease is not only a sore bereavement to her husband, but also a great loss to the Kalgan station and to the whole mission. Her life

was one breath of love; I should rather say, one flame of love. During its whole course in China she was unwearied in her labors in teaching, in exhorting and in administering to the sick and the distressed.

Mrs. Gulick was born at Bath in England, in 1833. She died December 17th, 1875, thirteen years after her arrival in Hongkong, and eleven years after her arrival in Peking. She came to China under the care of the Society for the Promotion of Female Education in the East, and labored for two years in connection with that Society in Hongkong, as an associate of Miss Baxter and Miss Oxlad. In the autumn of 1864 she was married to the Rev. John T. Gulick, then under appointment as a missionary of the American Board to North China, and soon after embarked with her husband in a sailing vessel for their future field of labor. The schooner however was wrecked on the Pratas shoals, and they barely escaped with their lives, having been rescued by Chinese freebooters and taken back to Hongkong; at which place they arrived safely after having spent two weeks in the forecabin of a Chinese junk, in one crowded apartment, together with the entire crew of the wrecked schooner. They re-embarked at Hongkong, and reached Peking in the month of November.

The writer well remembers their coming forward to meet him one afternoon as he came out of his chapel; the one in his usual quiet manner, the other with characteristic warmth and ardor. They had come up as it were, from the depths of the sea to preach in Nineveh; and they accounted the loss of their entire outfit, with scientific books, instruments and collections, as an admonition from God to them, to be single-minded in their work; nay even, as an intimation that they were to press forward into unoccupied places where the uncertainties of residence would render it difficult to care for such things. Nor was the admonition unheeded. After remaining in Peking six months, commencing the study of the language, and engaging in such work as is possible to beginners, they left the city to establish a new station in Kalgan, 140 miles north-west of Peking. Mrs. Gulick endured much hardship in the opening of Kalgan. They were obliged to live for a time in a small room in an inn, in the heat of summer, subject to many annoyances from the inquisitive and often rude people. They were driven out of the first house which they obtained, and were obliged to rent another. In Yü cheu, where they afterward resided for a time, the neighbors were so much annoyed by the crowds who came to see them, that they seemed likely to employ force to expel them from the city. To allay the excitement it was found necessary to go out of the city early in the morning, (Mrs. Gulick being in a very weak state of health, scarcely able to ride her donkey), and to spend the entire day in the fields or by the river side, returning to their lodgings at sunset.

Thus they overcame the prejudice, and satisfied the curiosity of the people, obtaining a permanent foothold in the city.

From the very commencement of their work, Mrs. Gulick exhibited great skill and great zeal in dispensing medicines to the sick. Chinese and Mongols flocked to the mission-house for relief. She visited patients at their own homes, and gained admittance to numerous families in the city. She always accompanied Mr. Gulick in his long tours, and was absent with him often from one month to three months at a time. On such occasions also she embraced every opportunity to administer relief to the sick and the suffering. For many a year her name will be familiar along the road from Peking to Kalgan, from Kalgan to Yü cheu, and over the nearer hills of the Mongolian plateau; in all which places she was known as "the lady who rode the woolly haired donkey and healed the sick." Many a one saved from death and restored to health by her timely aid, will remember her kindness with a grateful heart. The boys taught in her boarding-school supported by private funds, and the pupils in her day-school will remember her cheerful love, her constant care, and faithful instructions.

Those poor Mongol shepherds, sons of the desert, touched her sympathies very deeply. She threw her whole soul into her labors for them, and longed to see missionary work vigorously prosecuted among them by a well appointed mission. Some of her latest utterances in recent letters relate to the Mongol mission, which she was so largely instrumental in establishing, and which was so dear to her heart.

Such a life, so unselfish, so self-denying, so full of love and zeal, so abundant in good works, is a sweet savor of Christ. There is that in it which reminds one of the parting address of the apostle Paul to the church at Ephesus. This handmaid of the Lord, after having borne her testimony to the Lord Jesus in her native land, then on the island of Hongkong, and subsequently in the region about Kalgan, found a resting-place for her body in the cemetery at Kobe, Japan, and so went to be for ever with the Lord. "Such are the opportunities of Christians in the nineteenth century, and such, blessed be God, is the spirit in the hearts of the followers of Christ."

H. BLODGET.

MRS. GULICK was in many respects an ideal missionary. We naturally picture to ourselves one who is as she was,—unselfish, enthusiastic, using every means to save souls, attempting by faith impossibilities to the heart of unbelief, willing to adapt oneself to the customs of uncivilized life, to endure privation and to meet death; full of prayer and self-sacrificing labors. Such in China, were Abel and Burns,—in other lands, Brainerd, Martyn and Schwartz.

Many of her characteristics were from nature, but grace perfected and beautified them. Of Huguenot descent, she showed in a marked manner the traits of her ancestry. Cheerful in spirits, quick in movement, pleasing in manner, frank and enthusiastic in her nature, she made friends at once with those whom she met, by her sympathy and heartfelt interest in their welfare. She was thus especially fitted for touring work, while her medical skill made her sought for far and wide.

She was prompt in deciding, and when emergencies demanded, fertile in expedients. While others were hesitating and in perplexity, she had already commenced carrying out her purpose; and if foiled, was ready with another plan, and as sanguine of success as at first.

Hers was a singleness of purpose in winning souls to Christ. In giving medicine she also imparted the truth. While travelling, she seized opportunities for making known the Gospel. Long and difficult journeys were made in the Yü cheu region and in Mongolia, in order that as many as possible might hear the Gospel message. She returned with the same faith and enthusiasm with which she started, and was ready to do the same again.

This singleness of purpose in leading to Christ was also manifested in all her labors in Kalgan. Not content with urging the Gospel on those who visited her, she called on as many as would receive her. In addition to her other duties she gave much time to teaching and training the young. During her first year in Kalgan, she taught the little girls who came; then took boys into a family school, teaching them to work as well as to read; she also established a boys' day-school, giving daily religious instruction in it when the pressure of other labors would allow, and more extended instruction on the Sabbath. When a blind boy of five years, whom the mother had more than once tried to kill, was offered to her, she took him into her family and her school, instructed him in the Scriptures, taught him to play the melodeon, saw him become a loving Christian, and a few months before her own death, watched beside him in his last sickness, receiving his last messages of love as he departed for the heavenly world. Three infant girls were received in the same way, two of whom live to mourn for her.

During her last winter, she gave an hour every evening to a Bible class of servants and others who could be collected. This extraordinary amount of labor was undertaken and carried on with an energy that never failed. Activity seemed necessary, and she worked at a white heat. Retiring late, she was ready the next day for the same exertions. When unexpected duties, as those arising from sickness in her own household or elsewhere, demanded her, she was ready and anxious to bear the heaviest burdens. All these duties were done as

a privilege. No complaint was heard; for to her to render a service to any sick person was like doing it to the dearest friend. It was not performing bare duty, and then rejoicing that no more service was required, but a doing more than could be asked.

There was a sweetness of disposition shown in her intercourse with her associates, which kept her from giving and taking offence. She bore with them without any manifestation of ill-feeling. She exemplified the charity that "suffereth long" and "is not easily provoked,"—the grace which is so essential in the management of affairs in missionary life.

A meeting was held when the news of her death came. Many of her old servants and neighbors attended, and the feeling that was shown told us how sincerely all lamented her death.

Chinese, Russians, and Mongols had been aided by her, and all classes felt that they had lost a friend.

MARK WILLIAMS.

OBITUARY NOTICE OF THE REV. JAMES METCALF SHAW.

FROM NOTES BY REV. C. R. MILLS.

MR. SHAW was born in Chicago, U. S. on February 19th, 1849. His father, the Rev. James Shaw, D.D., a pious and learned minister of the Presbyterian church, spent most of his ministerial life in the vicinity of Cleveland, Ohio, where he died full of years and honors, scarcely a year and a half before his now-lamented son. After studying under his father for some years, Mr. Shaw matriculated at Western Reserve college, Hudson, Ohio, where he graduated, after taking the full college course. From college he passed to Lane theological seminary at Cincinnati, where he soon became warmly attached to his professors. Even in his last illness he was accustomed to speak of them with great enthusiasm and esteem. It was while pursuing his studies at this seminary, that Mr. Shaw's attention was first directed to China as a suitable field of labour. Having decided to become a missionary, it occurred to him that as China was less spoken of in missionary circles than other heathen countries, the number of labourers there must be smaller,—and therefore its need greater,—than in other mission fields.

Moved by this consideration, he applied to the Presbyterian board, to be appointed a missionary to China. He was received, and appointed to Tungchow, in north China, where he arrived with his wife on the 7th of October, 1874. After nearly eighteen months spent in studying the language, Mr. Shaw started in company with Mr. and Mrs. Mateer of Tungchow, on the 2nd of March, 1876, on his first, and as it proved,

his last missionary tour. After visiting several cities and villages, preaching the gospel, they proceeded southwards to a city where they met Dr. Nevius of Chefoo, in company with whom Mr. Shaw started with the design of reaching Che-nan foo, while Mr. Mateer returned home. It was not long before Dr. Nevius discovered that his companion was totally unfit for the journey. Wearily and painfully, however, he pushed on until the end of March, when it became evident that he could proceed no farther, and they turned back towards Tungchow. Already a fatal issue was contemplated as not altogether unlikely; and Mr. Shaw then told Dr. Nevius, that death in his work did not seem dreadful; what he did dread was going home to the United States prostrated, crippled, an additional embarrassment to the board:—whose failure would afford capital to the lukewarm friends and open enemies of foreign missions.

The immediate effect of rest and proper attention after arriving at home seemed favourable at first, but after a little more than a week had elapsed, it became necessary to obtain medical assistance from Chefoo. It was not, however, till the beginning of May, that the worst symptoms of the illness developed themselves; and from that time his sufferings, produced by an internal tumour, increased to agony. Still there was no impatience, no querulousness, no peevishness. He was always cheerful and talked freely, sending various messages to his mother, and other friends at home. Even when contemplating the inevitable final issue of his illness, he was filled with no alarm. "Death" he said "is simply going to sleep in one room and waking in another."

Mr. Shaw's uniform kindness and graciousness of manner were admirably fitted to attract the goodwill of the Chinese. The peculiar painfulness of his protracted illness was known to the native Christians of Tungchow, and greatly moved their sympathy. The knowledge of this fact was very pleasing to the sufferer. "I don't see," he said, "why it is the natives love me so; I have never done anything for them; I cannot understand their sympathy." Some of them, however, had a very clear idea of what he had done. One, an intelligent Christian, who was much in his sick-room, and was amazed to find it such a cheery place, said,—“God must have sent Mr. Shaw here for this special purpose, to let us Chinese see how cheerfully a Christian can endure suffering.”

Sabbath morning came, and he was evidently near his end. He desired public prayer to be offered, that he might bring no discredit on the cause of Christ by the manner of his death. As his friends were assembled round his bed, he gave each his hand, and a token of recognition; after which he commended his wife and infant daughter to

the care of his two colleagues. It was not until the afternoon that the end came. There was no frightful struggle. Without a groan or a gasp he fell asleep in Jesus.

It is not for us to interpret God's providences. The writer of this sketch would simply add one passage of Scripture as embodying the chief lesson it teaches:—

“HERE IS THE PATIENCE AND THE FAITH OF THE SAINTS.”

A VOICE FROM THE SEA.

ON September 26th, 1875, during the most terrific storm which has been known for years, the American ship *Ellen Southard* dragged her anchors, and was wrecked near the Formby light-ship, at the mouth of the Mersey.

The Liverpool and New Brighton life-boats put out to the rescue. The Liverpool boat approached the wreck, and in the most gallant manner took the whole ship's company on board. Shortly after leaving the sinking ship, as the crew of the life-boat were setting sail, a tremendous wave rose up like the wall of a house, and then arching over the doomed boat, fell upon it, turning it completely over, and drowning twelve out of the combined crews of the life-boat and of the *Ellen Southard*. The New Brighton boat managed to rescue the remainder.

In the course of the formal investigation made by order of the Board of Trade, the following facts were elicited. The captain (Martin) and three others were the only regular life-boat men out of a crew of fifteen; the rest were volunteers; and yet, after the signals of distress were seen, *twelve minutes sufficed to man the boat and to start her*, towed out by a tug. One of these noble volunteers was a man fifty-nine years of age. He preferred, he said, the New Brighton boat which had saved them, but he would go out in the Liverpool boat again to-morrow if required. He would go out at any time to save life. He had not lost confidence in the capsized boat.

The coxswain of the New Brighton boat (R. J. Thomas) spoke cordially of the gallantry and skill of the captain of the Liverpool boat. He said that *though he preferred his own boat*, he would go out in the Liverpool boat willingly, if required. In fact *he would go out in a tub to save life*. He hoped the two crews would always work together in brotherly love; their only rivalry being which could save life first. “*We do not care who saves them, so long as they are saved.*”

Is not this a voice from the sea for Christians? Has the church's life-boat in these dark seething waters of heathendom, her full complement of volunteers? Signals of distress have been hung out before

the eyes of the Christian church for eighteen centuries; and yet even now, in this the most active and eager period of Christian missions, every mission is undermanned. This for the home churches.

And for us in the field; it is well and honest to prefer each his own church discipline and organization.

(1) But let us never lose confidence in our common Christianity. It may be covered by the spray of criticism, or it may seem to be overwhelmed in the black water of infidelity; but it cannot be overturned; it will ride high over all opposition; and safely take us to port.

(2) Let us cordially recognize, and heartily thank God for the gifts and graces and achievements of members of other churches.

(3) Let us be willing to go anywhere, and to do anything, so as to save a soul from death.

(4) Let us have no rivalry, but that of bringing the most glory to our Lord and Master; and let us learn from these noble sailors, and "care not who is the instrument," if only the Lord Jesus in the salvation of sinners, may "see of the travail of His soul, and be satisfied."

January 7th, 1876.

A. E. M.

HYMN.

BY THE VERY REV. DEAN BUTCHER, D. D.

"And when he was come near, he beheld the city, and wept over it." Luke xix. 41.

Jesus wept—when in her splendour,
Zion's Queen before him rose;
For his heart, so fond and tender,
Felt a foretaste of her woes.

Jesus wept—for man's resistance
To the accents from above
Kept at wide and chilling distance,
Pardoning Grace and yearning Love.

Jesus wept—for sin's oppression,
Never seeming to be done;
And the spell of old transgression,
Spreading on from sire to son.*

Jesus wept—for court and city,
Drawing near their destined end;
For the rich who had no pity,
And the poor who had no friend.

Sinner! Jesus, now all glorious,
On the mediator's throne,
Reigns o'er pain and death victorious,
Dwells where sorrow is unknown.

But the Lord's divine compassion,
Reaches down from Heaven on high;
And as then in human fashion,†
Now He hears his children's cry.

Correspondence.

Chinese Church Ordinances.

MY DEAR SIR:—

In this district I believe it has hitherto been the uniform practice of the various missions to use foreign bread and wine in the celebration of the Lord's Supper with the native churches. I should like to ask

* Psalm lxxv. 5.

† Phil. ii. 8.

if this is the prevailing practice throughout China; and whether any attention has been given to the question—what is the most suitable bread and wine for the native churches to use?

It seems to me that there are several objections to the use of foreign bread and wine; for instance:—

As long as they are used, the native church will be apt to regard the memorial feast as specially connected with foreigners; that is, their use prevents the *naturalization* (to use a word that is hardly appropriate, but will convey my meaning) of this sacred symbol. Then again, is it wise to make the native Christians dependent upon their foreign teachers, for the gift of the materials with which to commemorate their Saviour's death? Moreover, in some cases there is a slight repugnance felt to the foreign bread and wine simply on the score of taste, just as many articles of Chinese diet are repugnant to the taste of foreigners. Even if the slightest aversion exists, there is danger that the effort necessary to overcome this distaste will divert the mind from the Object of meditation. At one of our country stations, recently, one of the converts declined both the bread and the wine, although apparently joining reverently and heartily in the service. On subsequently enquiring the cause, she told me she was poorly, and was afraid the foreign food would increase her ailment. Another objection is the difficulty of obtaining the bread and wine at interior stations.

On the other hand, while wheaten cakes of native make (mostly unleavened) can generally be obtained, there are several objections to the use of the native 酒 *tsiu*: as, that it is not made of the grape, and its colour is not symbolical; while, lastly, its inseparable association with feasts and many evil customs of the heathen seems to present an insuperable barrier to its use.

It would be interesting to me to know what plan is adopted in other parts of the country, and I shall feel obliged for any information.

I am,

Yours sincerely,

SHANGHAI, August, 1876.

E. R. BARRETT.

A Uniform mode of writing Chinese Sounds.

DEAR SIR:—

In looking over the last number of the *Recorder*, there is one point which has occurred to me as deserving more attention by your contributors than they have given it;—and that is a uniform mode of writing Chinese sounds,—at least uniform enough to enable one to recognize the words intended. True it is, that to carry it out is attended with some difficulty, but not more than the thing is worth.

For instance, on the first page, the well-known term *Manchu* is turned into *Manjow*, and *Aisin Gioro* into *Aisin Jwohwo*. Soon after, we meet *jiang-joun* 將軍 for *tsiang-kiun*; *Hei-loong jiang* 黑龍江 for *Heh-lung kiang*, i. e. the “Amoor river,” above its junction with the Songari river; *Liaodoong* for *Liao-tung*, &c., &c. The writer of this

article proposes to change all the names he uses according to rules of his own, which will make it less intelligible to his readers, for whose information I suppose he writes.

Passing on a few pages, an article from Canton gives the district of *Hwa* 花縣 as *Fu-yün*; *Pet-lyang* 北領 for *Peh-ling*; *Yun-on* 永安 for *Yung-ngan*; *Tshòng wuk tsùn* 張屋村 for *Chang-uh tsun*; and so of others. In these latter instances, the characters are given, which enables one to identify the places; but not so in the previous article. Then on other pages, we read *gwei* 鬼 for *kwei*; *Jun-shun* 鬼神 for *Chin-shin*; *sau-tsai* 修才 for *siu-tsai*; *Shang-di* for *Shang-ti*, &c., &c. The confusion caused by these different modes of writing the same character according to their local pronunciation, has no compensating advantage; for while we are perplexed as to the character denoted, we are not taught a pronunciation a whit more correct or more useful than the one we have been used to. The nature of the Chinese language in this respect we all know, but there is certainly no need of introducing all its changes of sounds into English.

Carry the principle out. If the name of each city or port should be written as it is locally pronounced, foreign readers would derive no advantage, and natives who lived elsewhere would not recognize the name when heard. To write, for instance, *Pé-ching* for *Peking*; *Zonghé* for *Shanghai*; *'Ang-tse* for *Hangchau*; *Héung-kong* for *Hongkong*; or *Omùn* for *Macao*; is simply to breed useless confusion, and would not be successful. *Amoy* and *Suatow* are two local sounds which have come into use; but the adoption of the sounds of the general language for names of places, persons, emperors, &c., should not be lightly discarded. The natives always have the characters before them; but when, for example, a teacher in Chifu is asked where the provinces of *On-fei* and *Shim-sei* lie, he does not recognize *Ngan-hwui* and *Shen-si* under their Canton pronunciation, any more than his pupil.

In a work designed for learning,—or using in,—a local dialect, the local sounds will be given of course as near as possible; but in writings intended for Europeans, it is better to follow the spelling to which they have been accustomed, even if it is not the same as that heard around the writer. Whatever “accuracy of writing,” or “comparative philology” demand, as your contributor “J” asserts, it seems to me, that he is only adding to the general confusion, by writing *Dungjow* 登州 for *Téngchow*, *ju* 知 for *chi*, &c. If he travel a little in the southern and middle provinces, where the *juh shing* is not entirely obliterated as it is in the north, he will see the difficulty of applying a local pronunciation to the whole empire; and the usage of the Russians carries no weight in such a choice. The pronunciation given in the *Wu fang yuen yin*, and fairly reproduced in Morrison’s Dictionary and others, perhaps comes as near to an average as we can get, and is more like what we are accustomed to. I make these suggestions for the consideration of the contributors to the *Recorder*, so that they may make their articles easier to be understood.

I am, &c.,

S. WELLS WILLIAMS.

The proposed Revision of the Delegates' Version.

DEAR SIR:—

When the Committee of Delegates appointed by the Protestant missionaries in China had completed (in 1850) the translation of the New Testament, they offered it to the Bible Societies and missionaries, adding that they "reserve to a majority of their own body, the right to make any alterations therein."

Since that date accordingly, alterations were from time to time made in the Delegates' version of the New Testament, and in the corresponding version of the Old Testament.*

Through want of attention to these successive alterations, and through reprints being made at different places from inaccurate editions, there arose very considerable confusion in the text; so that, in the end of 1870, the Hongkong local committee of the British and Foreign Bible Society proposed the appointment of a General Committee; which proposal eventually took shape, as modified by the Amoy Committee of the same society, thus:—(to be chosen by the local committees of the British and Foreign Bible Society, and by those local committees of the American Bible Society which use the Delegates' version), in order to preserve the purity of the text, and to collect and sift materials for a future revision. This resolution, was adopted by the great majority of the local committees. On my return from Scotland in the summer of 1873, I found that the committee had been elected, and that they had chosen me as secretary.

Since then, considerable progress has been made in regard to preserving the purity of the text. A standard edition of the New Testament has been prepared; and as too many copies of the Old Testament are on hand to allow of a new edition, the most accurate edition of it has been selected as the standard, and the errata in it are forwarded to Mr. Wylie, in order to secure accuracy when another edition may be required.

Especially in proper names, a great number of irregularities have been found, not a few of them dating from the earliest edition of the version. We have resolved that all such shall be considered as *misprints*, to be corrected in future editions.

But in regard to the much more important subject of preparation for a future REVISION, very little progress has been made. On this subject the resolution constituting the committee says: "The Committee shall (through any one of its members) receive such suggestions for alterations in the version as shall have been approved by any local Committee, and shall communicate annually (through their secretary) to the Local Committees, such of these suggestions as they consider suitable emendations, and shall preserve them as materials for a future revision."

* The preface to the first edition of the Delegates' version of the New Testament states, that "the members of the Delegation engaged" in the translation of it, "were Rev. Messrs. Medhurst, Stronach, Milne,....and the Rev. Dr. Bridgman." The translation of the Old Testament was afterwards begun by the Committee of Delegates; but by the time that Leviticus was nearly completed, the want of harmony had become so great, that the committee was broken up; and the rest of the Old Testament was translated by Messrs. Medhurst, Stronach, and Milne, in a style uniform with what had already been executed. This version of the Old Testament is always printed along with the Delegates' version of the New Testament, and is used by all those who use that version.

I regret to say that no local committee has sent in any suggestions, except the Amoy committee. Of these Amoy emendations the general committee has approved of the following, as materials for a future revision, viz:—

Levit. xiv. 10, for 剛恩之祭 read 禮物.

I. Sam. xiv. 3, for 弟 read 兄.

II. Cor. i. 4, for 時 read 恒, and place the comma before 恒.

„ i. 13, for 知 read 讀; and for 受 (twice) read 承.

„ i. 14, for 受 read 承; also for 喜 (twice) read 榮.

„ i. 15, after 欲 insert 先.

„ ii. 1, delete 再; and also for 慎 read 重.

„ ii. 3, before 樂 insert 衆之.

„ iii. 3, for 基督明哲 read 顯爲基督.

„ iii. 6, for 舊典 (twice) read 虛文; also for 本神教生 read 神以生之.

„ iii. 7, for 舊典 read 虛文.

„ iii. 10, for 舊典之榮 read 在昔之榮.

„ iii. 13, for 意 read 終.

„ iii. 14, for 如帕 read 帕仍; also for the second 帕 read 約 and for 去 read 廢.

„ iii. 18, for 得 read 皆.

The members of the Committee, besides Professor Legge, Rev. J. Stronach, and Rev. George E. Moule (all now absent from China), and myself, are Mr. Alexander Wylie, Dr. Edkins, and Revs. Wm. Muirhead, Griffith John, Charles Hartwell, and J. Chalmers.

I hope that through the local committees, we may in future receive a more plentiful supply of suggestions.

CARSTAIRS DOUGLAS.

AMOY, 11th August, 1876.

On the Terms for "God" and "Spirit."

DEAR SIR,—

The *Shin* and *Shang-ti* question which is now being discussed in the pages of the *Recorder*, is one of very great importance, and anything that can be suggested to settle it, so that there shall be unanimity in the use of the term for "God" and "spirit," must be exceedingly welcome to those who are anxious for its solution. I propose, in the few remarks I have to make on this subject, to confine myself entirely to the practical side of the question. Learned men on both sides have ransacked the literature of the past for quotations that would strengthen them in the use of their own particular terms. Now quotations, as a rule, where they can be made so freely by both parties, are exceedingly unsatisfactory,—except to those that make them,—and exercise very little influence in the settlement of the question. Indeed it is remarkable that the more profoundly some men go into the question the less do their researches prove serviceable in helping the generality of us to an impartial decision in the case.

We must remember in our consideration of this question, that, whilst learned arguments and discussions have their own appropriate

place, we cannot ignore the fact, that there is a practical side which we must face, and that is,—what are the best terms we can employ so as to present the Gospel with the greatest power to the Chinese? Any number of quotations from the oldest and most venerable of the books of antiquity may be given to me as a reason why such and such terms ought to be employed; but if I find that the whole truth cannot be presented by the use of these, but is rather obscured, I must give them up, no matter what my preconceived theories on the subject may be.

Now to the matter in hand; and first, with regard to the term for “God.”

I find after long examination of the subject, I cannot accept *Shin* as the best term for that great name. In preaching to a heathen audience, I could not get them to understand me so well as when I use *Shang-ti*. When I ask a man to give up the service of idols, and worship *Shin*, he has the most vague and indefinite idea of what I mean; the *shins* are so numerous. They abound throughout the world of nature. Every man has a *shin*. All the idols have *shins*. Every prominent feature in nature has a *shin*. The houses have *shins*, and the door has *shins*. There are legions of good and of bad *shins*. Now how is my hearer to understand me when I tell him to worship *Shin*. It is evident of course that I do not refer to the class of evil spirits; but which one out of the mighty host of *shins* that people the religious world of the Chinese, do I refer to? There is no one preëminent above the rest to which his thoughts instinctively travel, and whom he thinks of, possessing such attributes as deserve the homage demanded for the Supreme. A *Shin*, with supreme power, ruling the heavens and the earth, and holding in his hand the power of life and death, has no existence in the belief of the Chinese. These attributes, in this region, are never assigned to any *shin*, or bodies of *shins*.

But the advocate of *Shin* may say:—I will distinguish amongst the *shins* by telling my hearers that they are to worship the “true *Shin*” (真神). But the difficulty remains precisely the same. There is no one of the *shins* that, *par excellence*, is true, while all the rest are false. I grant that the word may be so explained, that the man who is anxious to become a Christian, may at length, even by the use of the word *Shin*, have true conceptions of the Being he worships. A teacher, for example, may instruct his pupil to call a river a mountain. After many a lesson he may get him accustomed to call it by that name; but in his inmost thought, the word “river” has peculiar ideas associated with it, which may be transferred to no other; and when he comes in presence of the stream, as it winds its way throughout the landscape, his thoughts will break through all his teacher’s lessons, and the true word will instinctively fall from his lips. And so with the earnest believer in Christianity, *Shin* is not the word he would naturally select, around which to crystalize his thoughts of love and reverence for God; as the word does not convey to his mind all the ideas which the foreigner sometimes fancies it does.

Again, in this part of China, to tell a man, without any further explanation,—to tell a man to worship *Chin Shin*, would be to preach rank idolatry. A 真神 *chin shin* means the *shin* proper to any particular idol. The Chinese hold, that for some reason or other, the

"true spirit" of an idol may not have entered, or, after having entered, may have again left the image, and some wandering spirit called 草木神 *tsaou muh shin* may have taken up its abode in the idol. This is called a "false spirit." Sometimes an idol will have a great run of prosperity. It will have the reputation of being able to perform all kinds of wonders, and people will crowd to its worship. By and by it seems to lose its efficaciousness;—its shrine gradually becomes deserted, and its temple silent. This loss of power is explained by the assertion that the "true spirit" had never entered the idol, but for the time being it had been inhabited by a vagrant spirit that had not the power to insure prosperity.

And now with regard to the term *Shang-ti*:—

When a Chinese audience is told they must worship *Shang-ti*, they at once imagine that the preacher refers to *Yuh-hwang Shang-ti* (玉皇上帝). This is of course a difficulty, and about the only serious one connected with this term; and yet in examining the question more closely, it is not so serious as the advocates of *Shin* seem to think it. *Yuh-hwang Shang-ti* and *Tien* (天) are interchangeable terms in this region. Whatever may be said of the one, may be predicated of the other. All imaginable power in heaven or on earth is freely attributed to either. Drought and famine and pestilence are sent by Heaven. Ask the Chinaman what he means by Heaven, and he will tell you that he refers to *Yuh-hwang Shang-ti*. He has never heard of the learned discussions among foreigners as to the relative merits of *Shin* and *Shang-ti*, and he has never been convinced by profound arguments, that *Shang-ti* is Noah; and so his ideas of power and dominion, which belong to the true God, all cluster around *Yuh-hwang Shang-ti*. Now the preacher, when he stands up to speak of the true God, has a term,—misapplied it is true,—with which he can describe His power and His omnipotence. It will be his business to show, that the term is wrongly applied when addressed to *Yuh-hwang Shang-ti*;—that long before *Yuh-hwang* was dreamt of, away far back before even the commencement of Chinese history, the true *Shang-ti* existed; and that all that have usurped this title are false. But surely the preacher has an easier task to perform, than when he endeavours to describe the attributes of God by *Shin*, a word that naturally has no such ideas associated with it in the popular mind. You ask a Chinaman,—“Is *Shang-ti* the ruler of all spirits?” He will say unhesitatingly,—“Yes;—for do not all the spirits, on the twenty-fourth of the twelfth month ascend to heaven, to give an account of their stewardship to him.” You ask him again, “Do spirits, even the highest, rule *Shang-ti*?” He answers again as unhesitatingly as before,—“Certainly not. How can an inferior rule a superior.” Such a thing is inconceivable to the Chinese mind. *Shang-ti* to the Chinaman is I believe the one living and true God; now, it is true, veiled in darkness and obscurity,—impersonal,—misapplied,—a great and mighty power ruling the destinies of the world,—mingling in human affairs,—giving one prosperity and gladness, another sorrow and adversity,—sending fruitful years, and hurling down storm and tempest. All the gladness of human life, together with its tears and sighs are controlled by him. The Gospel comes and draws aside the veil that has obscured the

gaze of this people for ages. It shows that *Shang-ti* is not an impersonal,—that He is loving and kind; and thousands have already cast aside the old thoughts they had of *Shang-ti*, and are now worshipping Him as He is revealed in the Bible.

Now I come to the second point I propose to discuss, viz., the term for “spirit.” Hitherto the battle has raged mainly around *Shin* and *Shang-ti*. It appears to me however that the question,—what is the right term for “spirit?” is of very great importance, and demands as much care and thought, as in deciding what is the proper word to use for “God.” It is a mistake to think, that when the comparative merits of *Shin* and *Shang-ti* have been weighed the whole matter is then decided. No doubt, the possibility of deciding which is the correct term for “spirit,” depends very much upon what is the term that shall be used for “God.” If *Shang-ti* is employed, then *shin* is the word that will be used for “spirit;” if *Shin* however be the word preferred, then *ling* (靈) is the only term that can be employed in that sense. And now let us examine this word *ling*. I have given a good deal of time to its study, and the more I have examined, the more dissatisfied have I become with it as a word for “spirit.” My examination too has discovered to me certain features about it that I had not previously suspected. I find that *ling*, in this region, is simply an adjective, and means “efficacious, intelligent.” It is always used as a description of something else, as of an idol, a human mind, a soul, &c. *Ling* cannot possibly be translated as *shin* is. It is an attribute of *shin*; but the two words are not synonymous. In John iv. 24, to say that *Shin* is *ling*, means, not that “God is a Spirit,” but that “the Spirit is one that gives many evidences of its power in answering the prayers of its votaries.” There is nothing that has an independent existence, that goes by the name of *ling*. A *ling* cannot love or hate or be grieved. It can have no sentiment, no emotion, and no affection. It cannot teach, and in the hour of sorrow it can give no comfort; and yet this is the word,—if I am deprived of the use of *Shin*,—that I am compelled to employ to represent the third person in the blessed Trinity. When I tell the Chinese believer, in his difficulty and perplexity, to invoke the aid of the Holy Spirit, what conceptions will he have of His glorious perfections and character from the word *ling*? This he avows can listen to no prayer, and cannot sympathize with him in any of his spiritual doubts or longings,—much less bring him counsel and relief.

In writing as I have done, I have been actuated by the kindest feelings towards those who use *Shin* and *Ling*. Whilst I firmly cling to *Shang-ti* and *Shin*, I would grant the widest liberty to those who conscientiously use the two former terms. I have merely striven to do what has been so little done;—viz., to bring forward the popular side of the question. One of the glories of Christianity is, that “to the poor the gospel is preached;” and surely it is of infinite importance, that in our preaching of that Gospel, the terms we employ, shall be such as shall convey it with the greatest power and distinctness to the people.

AMOX.

ENQUIRER.

Opening of a new Mission Church.

DEAR SIR:—

For many years, I have had an interest among the hamlets, five miles north of Shanghai, where seven or eight of my church members live. For a while, services were held in the house of Mrs. Ling, our first member in that locality; but for obvious reasons, these services were not regular. This year I succeeded in purchasing a *mow* or more of land, at a hamlet known as *Tong-ka-pang*, on which I have erected a house, to be used as a school-house and chapel combined. It consists of a hall that will hold about a hundred. It was formally opened by appropriate religious services, on the 1st of July, 1876. The hall, doors, windows, and rooms in the rear, were crowded as compactly as possible with men, women, and children. All seemed pleased at having a hall in which their children could be educated, and in which they could meet to talk about, and listen to the doctrine. A school of twenty-five boys under Mr. Ling, a graduate, was obtained without any difficulty. With a nucleus of seven or eight church members in that locality, there is every reason to hope, that this "free school-house" will be the means of good, not only to the surrounding hamlets, but to my Shanghai church members; for several of them, male and female, are delighted to have a place in the country where they can exercise their gifts, to their hearts' content, without feeling that they are annoying any one. Services are held there every sabbath by my native pastor, Wang Ping-San, or by unpaid volunteers from the Shanghai church.

Hoping that it may be the means of eliciting the views and experience of others, I venture a few suggestions on missionary work. 1st,—That houses for the public worship of God should be erected expressly for that purpose. The practice of renting houses that have been used for other purposes, and converting them into places of worship, does not give the people a favorable idea of the religion we teach. Reasons for this will readily suggest themselves to the experienced missionary. 2nd,—The practice of holding public services daily, in my opinion, is a mistake. According to my experience, three public services per week is better than seven. By preaching, at stated periods, three times a week, one will preach to more people, and to more of the same people, and much more effectively than he will by preaching every day in the week. I have tried both, and this is the result of my experience. From the day my new church, the *Tsing-wei Dong*, situated near my dwelling, was dedicated,—February 14th, 1875,—I have adhered to the rule of three services per week,—Sunday morning, Sunday evening and Thursday evening; and, although I am on the outskirts of the settlement, there is to the present time, no apparent diminution in the regular attendance. In good weather the congregation ranges from 150 to 200. Have we not been devoting too much of our time and energy to preaching to the heathen, to the neglect of the church? Three or four years ago, I was under the necessity of confining myself to a very quiet sort of work. I devoted some time to ascertaining what amount of religious knowledge my little church received from the pulpit. I had them tell me what they knew on certain subjects; and I am sorry to say I found their knowledge of

the Scriptures very imperfect. I resolved to devote more attention to the education of the church—to have them commit to memory important passages of Scripture in the spoken language, in order that they might speak the same thing and be able to teach others. The results have been good. They have for two years paid the salary of the native pastor,—\$15 per month,—and last year when I built the church near my house, individuals came forward with voluntary contributions to the amount of \$69. This year while I was building the school-house and chapel in the country, they volunteered again to help,—some with money and some with furniture for the school-house, and I find that those who do most, are those who have been taught. They too are the most active in teaching others.

Faithfully,

SHANGHAI, August 26th, 1876.

M. T. YATES.

A respected correspondent draws our attention to the fact that the triennial examinations for the degree of *Keu-jin* will take place during the month of September, when men of influence and position will be collected at the various provincial capitals. Many missionaries are settled in these cities, and it is reasonable to think that increasing interest in foreign affairs, will draw increasing numbers to the chapels. We cordially endorse our correspondent's suggestion, that there should be special and united prayer among the Christian churches, on behalf of our brethren who are labouring at these advanced posts. Let us show something like a hearty sympathy with them in their work; and plead with the giver of every good and perfect gift, that he would bestow upon them grace and power, freely, fully and faithfully, to proclaim in the hearing of their audiences, the riches of Divine love; and that he would be pleased to send down such a blessing on the services held, that many hearts may be touched, and souls converted from the darkness of heathenism to the light of the knowledge of God, and of Jesus Christ whom he has sent.

ED.

Missionary News.

Births and Death.

BIRTHS.

- AT Hangchow, on August 1st, the wife of the Rev. D. N. Lyon of a daughter.
 AT Ningpo, on August 19th, the wife of the Rev. R. Swallow, of a daughter.
 AT Hangchow, on August 21st, the wife of the Rev. S. Dodd, of a son.
 AT the British Consulate, Amoy, on August 28th, the wife of Chaloner Alabaster, H. B. M. C.,—of a son.

DEATH.

- AT Chefoo, on August 6th, William

Hyde Lay, aged 40 years, H. B. M. Consul,—son of G. Tradescant Lay, formerly Agent of the British and Foreign Bible Society in China.

TIENTSIN.—The Rev. W. N. Hall, who has been absent for about three years, arrived at Shanghai per *Mene-laus* steamer, on July 18th, with Mrs. Hall and infant daughter. They left again on the 21st by *Appin* for this port, where they arrived in due course.

* *

CHEFOO.—From the *Annual Report of the National Bible Society of Scotland for the year 1875*, we learn that under the direction of the Rev. Dr. Williamson, the total issues of Chinese Scriptures by the Society for the year were 228 Bibles, 1741 New Testaments, and 11,631 smaller portions, in all 13,600 copies. Of these, 4712 were sold by Mr. Lilley on his last journey in western China, 3347 were disposed of by Mr. Murray in Peking, and the remainder were issued by Dr. Williamson and others. The Directors are anxious to hear of one or two young men with missionary zeal and ability, willing to volunteer for the work of Bible colportage in China.

SHANGHAE.—One of the dwelling-houses of the American Episcopal Mission is to be specially set apart for educational purposes, under the name of Duane School, in memory of the late lamented secretary of the Episcopal Board of Foreign Missions, the Rev. B. Duane, D.D., who died suddenly in the midst of his labours. The building will accommodate forty to fifty pupils, who will be taught by competent Chinese teachers, under the superintendence of Miss Fay and Miss Harris. There are at present two candidates for priest's orders, and nine for the office of deacon. Of these, six are from one of the mission schools, and all are well advanced in their studies.

We are sorry to have to state that Mr. C. T. Fishe, secretary of the China Inland Mission, after endeavouring to obtain benefit by shorter changes, has been necessitated on account of health, to leave for England. He sailed with Mrs. Fishe in the *Nevada*, on July 14th for Yokohama, and thence to San Francisco by *The Great Republic* on the 25th. We are requested to notify, that any communications relating to mission matters,

during his absence, may be addressed to Rev. J. McCarthy, Chinkiang.

SOOCHOW.—We regret to have to announce the temporary absence from the China mission field, of the Rev. E. R. Barrett, who left Shanghae for Europe, by the French mail steamer *Sinda*, on August 27th.

FOOCHOW.—We regret to learn that at some of the out-stations of the Church of England Mission, persecution has been rampant, and one of the agents has sealed his testimony by his death.

We hear that the same mission expects to be reinforced by two missionaries from England, the Rev. R. W. Stewart and Rev. S. L. Lloyd, who are to leave in September.

KEWKEANG.—We have had to notice some departures from this port lately, on account of health. We are sorry to have to add another family to the list. Dr. E. W. and Mrs. Tarbell of the American Methodist Mission, who have been little over a year in China, left for Japan in June, and after about a month's residence there, found it necessary to proceed to the United States.

CHINCHOW.—It has already been stated in the *Recorder*, that the Chinchew congregation, under the care of the English Presbyterian mission, requiring a larger chapel, a house was bought in full accordance with all the prescribed regulations; and that the seller with two of the middle-men were at once apprehended and put in confinement, the middle-men being treated with special cruelty. About three months ago, all the prisoners were set at liberty, having been in confinement nearly a year and a half. But the Christians have as yet been unable, either to get possession of the house, or to get another in exchange,—a plan which was proposed

by the Tao-tai about a year ago, and which was at once accepted as a solution of the difficulty. Recently the Chinchew mandarins have again promised to search for another house to exchange; but there is some difference between the promise and its fulfilment. The conduct of the authorities at Chinchew has made it impossible to get a chapel at a neighbouring town where the people have shewn a great desire to hear the gospel; and equally impossible to get a larger chapel for another congregation (at An-hai 安海) which has far outgrown its present place of meeting. Yet in all that region, and especially in the city itself, the gospel is making steady progress.

HONGKONG.—The Rev. A. B. Hutchinson writes us:—"This year has been one of much blessing to our young church here. By the kindness of friends, we have been able to erect a school-house for girls on the Church Missionary Society's premises,—to open a new

boys' school, and a mission room in the western suburb. We have had eight adult baptisms already,—a larger number than in any one preceding year,—and have some promising enquirers now under instruction. A young native Christian, who was led by the services of the last day of intercession, to offer himself for evangelistic work, is making good progress both in study and work amongst the humbler classes."

Two or three unordained students are expected soon from England, for St. Paul's College, to prepare for missionary work.

JAPAN.—We see by their *Annual Report*, that the National Bible Society of Scotland has resolved to send out Mr. Lilley to this country, to act as their agent, on a provisional engagement for two years. He will carry with him instructions to do his utmost to promote the great end the society has in view. One friend has contributed £500 towards the cost of this mission.

Notices of Recent Publications.

Notices of the Mediæval Geography and History of Central and Western Asia; drawn from Chinese and Mongol writings, and compared with the observations of western authors in the middle ages. By E. Bretschneider, M.D., Physician to the Russian Legation at Peking. Accompanied with two maps. London: Trübner & Co., 57 and 59, Ludgate Hill. 1876.

WE took occasion in our last number to notice two of Dr. Bretschneider's publications on geographical and topographical archaeology. The same author now presents us with a work of singular interest, which—if we mistake not—will raise the writer to deserved eminence in the department of mediæval geography. In the course of his explorations in the ancient literature of this ancient empire, he has fallen upon a mine, which it would be difficult to find one more competent to work. More than thirty years back,

the famous Commissioner Lin published the 海國圖志 *Hai kwō t'ōō ché*, a geography of the world, which was received and read with much interest and curiosity, as well by foreign sinologues as by native students. The early editions of this work contained a plate (unfortunately omitted in the later issues), which has probably been passed over, unheeded and scarcely understood, by four-fifths of those who have studied the work. Even the erudite Julien, in giving a detailed description of the book, does not so much as men-

tion this plate. Yet this is an actual fac-simile of a map in the palace at Peking, about contemporary with the oldest European map extant; and as unlike our European notions of a map as could well be. A quadrangular figure divided throughout into equilateral quadrangles, fifty-two in width, and thirty in length, with here and there uncouth groups of apparently meaningless characters, inscribed in the respective squares, presents a *tout-ensemble* which Dr. Bretschneider has the merit of having reduced to an intelligible geographical document, unique as it is rare. The identification of these old names gives occasion to the author to introduce an amount of ethnological, archaeological and philological information which is almost startling by its profusion and novelty. The view it opens up of the state of the world in the middle ages, will, we imagine be like a revelation to many even who are tolerably well posted in history. Besides the immense domains under the immediate rule of the Great Khan, nearly all the balance of Asia and part of Europe is divided on the map between Uzbek or the Golden Horde, Dure Timur and Abu Said,—all descendants of the great Genghiz, holding their seals of investiture from the court at Karakorum. There we find the Russians, on a par with the Kipchaks, the Bulgars, the Alans, Circassians Khivans, &c., all bowing on equal terms, before the sceptre of the Mongol; kings, grand-dukes and potentates supplicating mercy at the throne of the Great Khan. The scales are turned,

and now the bare names or existence is scarcely known of the numerous races which have not had the fortune to produce a Peter the Great. The preliminary discourses serve to bind into unity the somewhat disjointed dissertations given under the respective geographical headings, and throw much light on the rapidly changing conditions of the great oriental monarchies of the past. A remnant of the falling house of Leao (one of the dynasties of China scarcely recognized in western history), straggled away from their ancestral territory, and, gathering strength as they went, rose to the status of a vast and powerful empire in central Asia under the name of the Kara-kitai; second only to that of Genghiz khan, by whom they were eventually suppressed. Not less exciting is the almost incredible narrative of Genghiz' expedition to the west; as also the ravages effected by the Mongol armies in northern and western Europe. The "Chinese notices of the Mohammedans" shew much research, the result of which is well digested and succinctly stated. Whether the author intended it or not, he has rendered a great service to the missionary cause. To the missionary it has fallen hitherto, to impart to the Chinese a knowledge of foreign geography; and as far as we can see, it seems likely to be so in the future. To such we would recommend this as a text book; and we venture to say that no one ought to undertake to enlighten the Chinese regarding Asiatic ethnology, without being familiar with the mass of facts here placed before us.

1. *The Morning of My Life in China. Comprising an Outline of the History of Foreign Intercourse From the Last Year of the Regime of Honorable East India Company, 1838: To the Imprisonment of the Foreign Community in 1839.* By Gideon Nye, Jr. Corresponding Member of the American Geographical and Statistical Society: Author of *Rationale of the China Question*, &c., &c. Canton. 1873.
2. *Peking the Goal,—the sole hope of Peace. Comprising an Inquiry into the origin of the pretension of Universal Supremacy by China and into the causes of the first War: With incidents of the Imprisonment of the*

Foreign Community and of the first Campaign of Canton. 1841. By Gideon Nye, Jr. Corresponding Member of the American Geographical and Statistical Society: Author of *Rationale of the China Question*; *The Memorable Year*, &c., &c. Canton. 1873.

3. *The Opium Question and the Northern Campaigns: Including Notices of some strictures by Reviewers of the former; and indications of the salient points of the latter, down to the Treaty of Nanking: With remarks upon its preliminaries and provisions and notices of incidents of the hostile protest of the Canton people against it. And an Appendix including the Inaugural Address at Concordia Hall, Canton.* By Gideon Nye, C. M. A. G. S. Author of the *Rationale of the China Question*; *The Memorable Year*; &c. Canton. 1875.

THE third pamphlet in the above catena, just published, brings to a close Mr. Nye's very interesting review of foreign intercourse with China during the last forty years. The author of these lectures is partial to flowery writing and also to puns; both which, —it strikes us,—detract considerably from the merit of his publications. To be told at the outset, that one of the reasons why he came to China, was that Canton is called the "City of the Genii [G. Nye?]," however amusing it may be to a social gathering, scarcely adds dignity to a sober retrospect. We allude to these blemishes, lest they should have the effect of repelling readers from the perusal of a most impartial and suggestive narrative. Mr. Nye speaks from personal knowledge, indicating at the same time no little acuteness in defining the position of parties. Those interested in the history of the opium question in China, may read these lectures with advantage. The causes of misunderstanding that supervened on the cessation of the East India Company's charter, led the authorities at Canton to seek for shortcomings on the part of foreigners to justify the policy they sought to enforce; and they "soon began to find a grievance in the Opium Trade, —to which no allusion had been made either in connection with the Company's retiring, or Lord Napier's coming to Canton; and it was not till 1836 or 1837, that much stress was laid upon the subject. The impelling motive then was the efflux of

Treasure; and that was the basis of a remarkable Memorial of Heu Naetse,in favour of the legalization of the importation of the Drug.....The local Authorities and the Hong Merchants also reported in favour of the legalization of its importation; and so confident were the Authorities and the Hong Merchants that it would be admitted, that some of them actually dealt largely in the drug on speculation. And among them the Vice-Roy Tang, became compromised directly, as he had been before indirectly, by participation in the exactions levied upon its illegal introduction." The trade by this time had increased to an ominous magnitude. Counter memorials were laid before the throne; and in October, 1837, an Imperial Edict imperatively forbade the traffic. A long score of grievances at length led to a crisis, where no outlet was apparent but an appeal to arms. "To denominate that War *The Opium War*—by way of reproach, is a gratuitous reflection upon England;..... and thus, in demanding from the Emperor international relations, assuring future security, England was but discharging her duty to China and to Civilization,—and therein representing all the Western Nations." Let it not be supposed from these excerpts, that Mr. Nye approves the opium traffic. On the contrary, his latest utterance, —the pith of which we have endeavoured to extricate from the flowers of rhetoric in which it is shrouded,—shows a wholesome detestation of this

demoralizing agent. Broken in spirit by the war, the emperor was led to an increased abhorrence of the insidious poison, which was working so disastrously on the lives and morals of his people; "but the real origin of that abhorrence I attribute to a more profound sorrow, personal to himself and family, in the death of his elder son from the effects of opium, ~~if~~ indeed his own narrow escape from the fascination of it, in his youth, did not intensify his loathing of it." After the signing of the treaty at Nanking, Sir Henry Pottinger, in a private conversation with the native officials, introduced the opium question; when in the words of Capt. Loch, they "eagerly requested to know why we would not act fairly towards them by prohibiting the growth of the poppy in our dominions, and thus effectually stop a traffic so pernicious to the human race. This, Sir Henry said, in consistency with

our constitutional laws could not be done, &c." On this Mr. Nye, remarks:—"What then is this that is revealed to us by this memorable conversation?..... *Henceforward there is cast upon England the whole weight of moral responsibility for the continuance of the Opium traffic?* Alas! then was squandered an opportunity such as Heaven rarely sends and never repeats:—The opportunity to signalize to the Pagan East the higher morality of the Christian West. A morality that halts not at any measure of self-abnegation." Our space prevents us quoting so largely as we would from the author's sensible remarks, with which we heartily sympathize. There is much pleasant reading about the early days, but we must content ourselves by referring to the exhaustive title-pages, and conscientiously commend these three lectures to the attention of our readers.

List of the principal Tea Districts in China and Notes on the Names applied to the Various Kinds of Black and Green Tea. By H. G. Hollingworth. Printed at the "Celestial Empire" Office, Shanghai, 1876.

IN this little work, the author, who is a practical man, has apparently endeavoured to compress much information in the fewest possible terms; so that there is scarcely a word in the pamphlet that is not significant. Mr. Hollingworth,

has evidently taken great pains to ascertain the several localities in which the different kinds of Tea are indigenous; and has added some useful notes in regard to the various names in common use.

Journal of the North-China Branch of the Royal Asiatic Society. New Series No. x. Shanghai: Printed at the "Celestial Empire" Office, 10—Hankow Road—10. 1876.

THIS journal makes its appearance rather late in the year, but by its bulk it certainly atones for every minor deficiency. We have not so great a variety of articles as usual; but this is far more than compensated by the sterling worth of the contents. The "Elucidations of Marco Polo's Travels in North-China," by Archimandrite Palladius, is,—like everything from his pen,—full

of rare information. We believe the Archimandrite is, beyond controversy, better posted in all that regards the Yuen dynasty, than any other European in China; and we have to thank the publication of Col. Yule's *Marco Polo*, for the present extract from his ample stores; which throws new light on some hitherto unexplained passages in the record of the old traveller, and helps to

make the "Book of Ser Marco Polo" one of the most intelligible and trustworthy of mediæval stories. Mr. Holcombe's "Notes made on a Tour through Shan-hsi and Shen-hsi," is a concise narrative of a journey made by himself in company with two other missionaries, from Peking, through Tai-yuen foo, the capital of Shanse to Segan foo the capital of Shensi; thence to the city of Ta-tung in the north of Shanse, and on to the frontier town of Kalgan. The observations of the writer are general and instructive, with so little of the personal, as to leave one in doubt whether he is relating an actual experience; a suspense which we are only relieved from by the last sentence, in which he tells us,—"the journey was throughout pleasant, instructive, and satisfactory beyond expectation." Mr. Kingsmill has next an article of little more than two pages, of "Short Notes on the Identification of the Yuè-ti and Kiang tribes of Ancient Chinese History." Mr. Kingsmill is bringing out his elucidations of ancient history piece-meal; and in the present paper indentifies the 月底 Yue-ti of Chinese history with the Greek Eph-

thalites. We feel it safer to leave this subject in his hands, than relying on our own imperfect light, to pronounce an opinion, which we might afterwards see occasion to retract. The length of the next paper is in striking contrast with this last. It is the essay of Dr. Bretschneider, on Mediæval Geography, which we have noticed above, occupying no less than 233 pages. The concluding, and not the least interesting article is the "Retrospect of Events in China, for the year 1875," by Archibald J. Little. Consistent with the body of the Journal, we have two Appendices,—one very short, and the other very long. The short one, by Mr. Hollingworth, we have noticed in the preceeding article; the longer one is a document of rare scientific value, for which the Society is indebted to the French scientific mission at Sen-kea hwy in the vicinity of Shanghai. The printing of the Journal is very creditable to the office where it was executed; and giving all due weight to the list of *errata*, we can freely say, that a volume of the same complex typography seldom comes so clean from the press.

1. *Report of the Medical Missionary Hospital at Swatow, in connection with the Presbyterian Church in England.* Under the care of William Gauld, M. A., M. D. for 1875. Printed by De Souza & Co. Hong-kong. 1876.
2. *Report of the London Mission Hospital at Hankow, For the Ten Months Ending April 30th, 1876.* Under the care of J. McKenzie, L. R. C. P.—M. R. C. S. Medical Missionary. Shanghai: American Presbyterian Mission Press. 1876.

WE welcome these periodical records of Christian benevolence. Dr. Gauld reports this year an increase both of the *total* number of in-patients and the *daily average* in the hospital; and the increase seems to have been steadily advancing since the commencement in 1864; in which year the patients numbered 250, while they are now 1,192. Besides these there are 2,000 out-patients. In a ten days' visit to Chaou-chow foo, over four hundred

patients were attended to; and more than three hundred were prescribed for in a few days spent at Yamtsau and Phusua villages; other parts of the country having been also visited. The above numbers include 129 lepers; and the want of a suitable leper-house is felt. Cholera has been very fatal during the year. Ague has been prevalent among the natives. The range of country from which the patients come is gradually widening, and

some have travelled over a hundred miles to get to the hospital. The subscriptions are,—from foreigners \$567, and from natives, \$211.20. "During the year many have professed an interest in the gospel and a wish to be baptized into the Christian church. Only a small proportion of these, however, have become church members; the many have returned to their homes in various parts of the country before it was deemed advisable to receive them, and have been for the time lost sight of. That the good seed sown in their hearts does not necessarily then become dead and fruitless, however, we know. A woman was lately baptized whose worship of the true God dated from the time when she was a patient in the hospital ten years ago. She was the means of leading another to the truth who was baptized along with her. Yet another came to one of our mission stations in the country accompanied by a number of her neighbours all wishing to become Christians. After having given sufficient proof of sincerity, she and some of her friends were baptized. Her first knowledge of truth was obtained at the hospital."

The London Mission Hospital at Hankow was opened in June, 1874, and Dr. Mackenzie arrived in June, of the following year. During the ten months reported, there were 39 native and 7 foreign in-patients, besides 3,128 out-patients. These numbers indicate sufficiently how much suffering has been alleviated and sorrow soothed. A prominent place is given in the report to the religious work in connection with the hospital. Every day when the patients are assembled in the waiting room, the Gospel is proclaimed to them by the missionaries.—Rev. G. John and Rev. E. Bryant, as also the native evangelist, Mrs. John, assisted by a Bible-

woman, takes charge of the women who come, and devotes much of her time and energy to their instruction. By means of the hospital, a knowledge of the Gospel has been carried to Honan, Hunan and Kiangsi provinces and through all the districts of Hupeh province. An interesting case is reported of a family from Mienyang. "The father, a small farmer, brought his two daughters, aged sixteen and thirteen to the hospital in the early part of 1875, suffering from cataract of both eyes, and practically totally blind. Dr. Reid operated with success on both patients and they returned home. In the July following they were again admitted for further treatment. While in the hospital, having received careful instruction in Christianity, the two girls wished to join the Church, and as they appeared very sincere they were baptized on August 1st. In November they again appeared with a number of sick and maimed neighbours, their mother being one of the party. She had been blind from cataract for twenty-six years and was now forty years old. She had come to Hankow, she said, not to be cured—as after so many years of blindness they considered her case hopeless—but to be instructed further in Christianity; her daughters had talked much to her of the Gospel, and she was now anxious for further knowledge. However, her case was operated on, and she recovered fair sight in both eyes. She was, together with her husband, baptized on the last Sunday in the year; and they returned to their home a Christian family." Other cases of much interest are reported, which we regret our space does not allow us to transcribe. The new hospital has been raised at an expense of *Tls.* 4964.18, inclusive of the site, valued at 500 taels, which was a gift from Dr. Reid.

Annual Report of the Presbyterian Mission Press, at Shanghai, for the Year Ending December 31, 1875. 1875.

THIS is a brief statement of the operations of one of the most important institutions of Shanghai. The total number of pages printed during the year has been 29,278,868. Of these 3,344,000 pages have been for the American,—and 7,148,000 for the British and Foreign Bible Society. The establishment has moved into new and larger premises during the year,

of which the Report says:—"Almost every one remarks the compact and convenient arrangement of buildings; the superintendent can only add that as yet no point has been discovered where arrangement could be improved upon." A ground plan and elevation of the building is given, which appear to confirm the above remarks.

Madras Church Missionary Record. Vol. xlii, 1875. Madras: published at the Office of the Church Missionary Society.

WE have received this magazine with tolerable regularity during the year. It is the organ of the Church Missionary Society in India, and appears at irregular intervals of from one to three months. There is much in common between missions in India and China, and we consequently feel gratified and instructed by the reports of what is going on in the former country from month to month. We find the Church mission has a working force in India of about 36 European missionaries, 60 native clergymen and 12 English

and East Indian lay agents; and the two English Episcopalian Societies number an aggregate of over 60,000 converts. Besides the more immediate details of mission work, there are a number of interesting papers on various subjects in the volume,—such as an account of the Rev. Sholto Douglas' visit to India,—the Prince of Wales' progress through the country,—a three weeks' tour in Ceylon,—Dr. Caldwell's paper on Oriental religions contrasted with Christianity, &c. We set a high value on periodicals of this class.

The Japan Fortnightly Review. A Religious, Scientific, Temperance, and Literary Journal. Yokohama, July 20th, 1876.

WE have received the first number of this journal the title of which is sufficiently attractive. The Editor states in his opening address, that as a religious journal, the *Review* will be unsectarian; and in regard to the temperance movement, will advocate *Total Abstinence*. The scientific department

is to form a special feature of the paper, and will be supplied by contributions from local scientific gentlemen. So far as the first number enables us to judge, the *Review* appears likely to accomplish useful service; and we wish it every success.

太極圖 *Thai-kih-thu, des Tschou-tsi Tafel des Urprinzips, mit Tschu-Hi's Commentare nach dem Hoh-pih-sing-li Chinesisch mit Mandschuischer und Deutscher Uebersetzung Einleitung und Anmerkungen herausgegeben von Georg von der Gabelentz. Promotionsschrift. Dresden, 1876. Im Commissions-Verlag bei R. v. Zahn Schlossestrasse 22.*

IN our last issue, we published the diagram and text of the *T'ae k'eh' t'oo* as

found on the tombstone of the celebrated Chow Leen-ke. Many of the residents and visitors at Kewkeang must have visited the secluded spot at the foot of Le-shoo ling (Chestnut-tree hill), where this interesting monument is to be seen. This piece, which has been thought the most fitting epitaph to the great philosopher, was the nucleus of his various writings, and the foundation of a school of teaching, which culminated in the illustrious Choo He, and whose influence is widely spread even at the present day. This text forms the substance of the little work now before us. The author,—as he tells us,—is the second son of the well-known scholar and orientalist Hans Conon von der Gabelentz. The principal part of the original consists of Choo He's commentary on the above text. A short introduction completes the little treatise in Chinese. Accompanying this is given a version in the Manchu language; the value of which to students must be apparent. Although the slavish literality to the Chinese, of most of the Manchu versions leaves much to be desired, yet the fact that they are made by scholars of high reputation perfectly familiar with both languages, and that the Manchu is grammatically inflected, gives a great feeling of security to any one who is not a mere tyro in Chinese. Five short preliminary sections on—Dualism, Transition to Monism, Monism of Choo foo-tsze, The 極 *keih* and 太極 *t'ae keih*, and Choo-foo-tsze and *Sing-le*, form the introductory portion of the work: The author then proceeds with the translation. This is by no means one of the simplest of texts, and considering the aids at his command, we might well show leniency towards a reasonable proportion of slips. The latter however are of comparatively rare occurrence, and we are free to commend the translation as a very fair transcript of the views of Choo-foo-tsze. Proper

names,—which are among the knotty places of Chinese literature,—have proved embarrassing to our author. Thus on page 25, 又嘗讀朱內翰震進易說表 "Again, I have read in the memorial presented by the Inner Academician Choo Chin, with 'Observations on the *Yih-king*,' "... is rendered by him :—"Auch wenn man des inneren Han-lin Tschu (Buch) Tschentsin-i-schueh-piao liest." Here he has cut off Choo's cognomen 震 Chin, which together with the word 進 *tsin*, "presented," and 表 *peaou*, "a memorial," he embodies on the title of a book of five characters. Although it is quite correct in the Manchu version, he supposes they have missed out a syllable in the title of the book. On the following page 而五峯胡氏作序 "while Mr. Hoo of Woo-fung in his preface," the author makes two persons "U-fung und Hu." A few errors of equivalent gravity might be pointed out; but we turn with more satisfaction to acknowledge the remarkable accuracy he has exhibited in his acquaintance with the principles of Chinese grammar. His notes are quite a syntactical praxis, and contain many useful hints for learners. The translation he gives of the heading 無極而太極 is noteworthy, as differing from some of our modern translators:—"Ohne Prinzip dabei Urprinzip." But this is not exactly the meaning of the Manchu either:—*Akô-i ten ci du ten oho*, "From the Extreme of Nothingness, is the Great Extreme." We might add a few more to the list of *Druckfehler*. Herr von der Gabelentz acknowledges his obligations to Julien, to Strauss and to his honoured father, and makes frequent reference to Williams' *Dictionary*. His brochure will be useful to Europeans as a simple introduction to the Sung philosophy,—and to those who are studying Chinese, by the many illustrations he has given of the principles of Chinese composition.

Die Peking'er Ebene und das benachbarte Gebirgsland. von Dr. E. Bretschneider, Arzt der Kaiserl. Russischen Gesandtschaft in Peking. Mit einer Originalkarte. (Ergänzungsheft No. 46 zu Petermann's "Geographischen Mittheilungen.") Gotha: Justus Perthes. 1876.

THIS description of "the Peking Plain" forms No. 46 of Petermann's well-known *Mittheilungen*. On first seeing the title, we expected a reproduction in German of the excellent series of articles that appeared in our journal, under the title of "Archæological and Historical Researches on Peking and its Environs." It is not so however; for although many of the statements are the same, it is written from a different stand-point. While the articles we published were specially adapted to meet the curiosity of the resident student and antiquary,—in view of which the Chinese characters inserted were most important,—the object of the present paper is rather to convey to strangers at a distance, some idea of the characteristic features of this part of North China. The worthy author commences his paper by a fling at the numerous "globe-trotters" and others of that ilk, who after a few days' visit to Peking, feel it incumbent on them to furnish the world with their "*impressions de voyage*." To judge from many of these *impressions*, one would imagine Peking and the neighbourhood peculiarly void of interest. A perusal of Dr. Bretschneider's paper is sufficient to convince any one to the contrary. Beginning with a brief historical and archæological description of the capital and its surroundings, he proceeds to notice the neighbouring mountains and the Great Wall, and then gives a dissertation full of rare information on the chief watercourses. The section "on remarkable places in the vicinity of Peking" is perhaps the part of most general interest. Among these we may name "The Altar of Earth," where the emperor sacrifices at the summer solstice; the Tomb of Hilarion, the

first resident Russian Archimandrite; the new Russian Cemetery; the Hwang-she temple, residence of a living Buddha; the Temple of the Great Bell; and the Indian temple Woo-tae she. Then the "so-called Portuguese cemetery. Here, under shady trees, rest those celebrated Jesuit missionaries, who first came to Peking about the end of the 16th century, and many of their followers, who for two centuries after exerted a great influence on the Chinese court, for which they were indebted to their astronomical knowledge. There are altogether about sixty European graves, with large marble tombstones and Chinese and Latin inscriptions, part of which are there by imperial order. At the entrance is seen a mausoleum dedicated to Ignatius Loyola, and another to St. Joseph the patron saint of China. Matteo Ricci, an Italian, was the first missionary, who came to Peking in 1595, where he died in 1610. The Ming dynasty then ruled, and the emperor Wan-leih granted the missionaries this burying-place, which was consecrated to Ricci's grave. There are seen also the tombstones of Adam Schall of Cologne, who died in 1669, and Ferdinand Verbiest who died in 1688; both missionaries having obtained high offices, by reason of the European astronomy they communicated to the Chinese, the only European science the latter care about. After the Jesuits were driven out of Peking, and the Lazarists were established here at a later period, the Portuguese cemetery came into their possession; and twenty years later these latter being also expelled from Peking, the Russian Ecclesiastical Mission bought the cemetery with all the ground belonging to it. Father Cajetan, who was too old to leave Peking, was

allowed by the emperor to remain. He died in 1835, and over his grave is inscribed "*A Russis sepultus*." When the Lazarists returned to Peking after the last war, the Russian Mission restored to them the Portuguese Cemetery, as also the valuable old library of the Jesuits, which they had taken charge of for more than thirty years." Other European cemeteries are noticed; famous temples, the Ming tombs, the

Summer Palace, remarkable bridges and other objects. The student of botany will find much to interest him, and there are some notes on the fauna. Dr. Bretschneider must have made a most diligent use of the time he has spent in China; and with his various attainments, has certainly produced (including his papers in the *Recorder*) one of the best descriptions of Peking and its environs.

西藥略釋 *Se yò l'è shih*, "*Manual of Materia Medica*." 2 vols. By J. G. Kerr, M. D. Canton, 1876.

IN our 4th volume, pp. 171, 172, (November, 1871) we noticed the first edition of this work, which was issued to meet an exigency of the time. It was then intimated, that much more connected with the subject remained to be translated. The edition we now announce, which is virtually a new work, supplies in a great measure what was then left undone. In bulk it is more than double the size of the first edition. The original articles are entirely recast, and among the newly added portions we have an intro-

ductory essay on Western Medicine. "The processes for preparing chemical substances, and for extracting from vegetable substances the principles on which their virtues depend are briefly described.....An attempt has also been made to point out the inertness of many common Chinese medicines." We thoroughly join with the author, in his desire "to advance the general object of Christian philanthropy, in giving to the millions of this Empire the benefits of scientific and religious truth."

1. 使徒雅各暨彼得前後書註釋 *Shè t'òo ya kò ke pè tih tséén hòu shoo choo shih*, "*Commentary on the Epistle of James, and the First and Second Epistles of Peter*." By Rev. S. Dodd. Shanghae, 1876.
2. 聖會錄要 *Shing hwüy lüh yaou*, "*Essentials of the Church*." By Rev. A. B. Hutchinson. Hongkong, 1875.
3. 讀史揭要 *T'uh shè k'è yaou*, "*Primer of Old Testament History*." By Rev. A. B. Hutchinson. Hongkong, 1875.
4. 正名要論 *Ching ming yaou lün*, "*Essay on Accuracy in Nomenclature*." By Rev. J. Chalmers. Hongkong, 1876.
5. *The Name of God in Chinese*. By John Chalmers, A. M. Being the Author's Translation of his Tract on the Terms used for God in the Chinese Language, first published in 1863. Hongkong: Published by the Committee of the Religious Tract Society. 1876.
6. 英東力除鴉片貿易會告白 *Ying tung leth ch'òo ya p'èen mow yih hwüy kaou pih*, "*Manifesto of the Anglo-Oriental Anti-opium Society*." Hongkong, 1875.
7. 讚主詩章 *Tsán choo she chang*, "*Hymns of Praise*." By Rev. R. H. Graves, M. D. Canton, 1876.

A few months ago, we noticed Mr. Dodd's "Commentary on the Epistle to the Hebrews." We have now be-

fore us the result of his continued labours, in a Commentary on the Epistles of James and Peter. The

notes on these are as ample and apparently compiled with the same care as those of his former volume. The epistle of James is preceded by a lengthy discussion as to who was the author; and after a statement of the various contending claims, Mr. Dodd comes to the conclusion which we believe has been accepted by every sound critic, that it was James the Less. An equally lengthy prologue is attached to the Epistles of Peter, including the life of the apostle.

Mr. Hutchinson's two tracts (2 and 3) he tells us, were produced to supply a want which has impeded him in school work. The "Essentials of the Church" was formerly published in the local dialect, but that being found unsuited for boys' schools, the present version has been issued in the literary style. It comprises the Lord's Prayer, Creed and Decalogue,—a compilation from other sources,—and the Athanasian Creed, translated by Mr. Hutchinson. This last, he says, has proved specially useful, in giving the boys just conceptions about the Persons in the Trinity. The "Primer of Old Testament History" is founded upon one published at Peking about four years since; which has been much enlarged and rewritten. The special characteristic of the work is,—that every important event and person, from the creation to the prophecy of Malachi, is mentioned in chronological order; the kings of Judah and Israel being named, with notes of their several reigns, in the order laid down by Maclear in his *Class Book of Old Testament History*. The prophets are named in the reigns to which they severally belong; and the points in their prophecies referring to the Messiah are noted. This is published by the Hongkong Committee of the Religious Tract Society.

Of Mr. Chalmers' tract on the Term for "God" in Chinese we need say but little, as we understand

it is in the hands of almost every missionary in China, as also the English translation of the same,—Nos. 4 and 5 above. The tract was first printed in 1863, and it indicates the estimation in which it is held by the Hongkong Committee of the Tract Society, that they resolved on reprinting it with the translation, and giving it this wide circulation. The author at the outset alludes to the variety of names that have been used by missionaries to express the Deity, and warns the reader that they are all used to denote one and the same Being. Mr. Chalmers himself advocates the use of 上帝 *Shang-ti* for "God;" but brings forward the other names that have been adopted, as 天 *T'ien*, 主 *Chu*, 眞主 *Chün Chu*, 天主 *T'ien Chu*, 神 *Shin*, and 眞神 *Chün Shin*. The tract is written in a lucid style, and the arguments being drawn from the national literature, will be readily appreciable by the natives.

The Manifesto of the Anti-opium League is moderately and forcibly expressed; and what it asserts is no doubt capable of substantiation; but we confess to a little misgiving as to the expediency of spreading these statements broad-cast among a people like the Chinese. Against our view however, there is the fact, that the native Christians at Canton have formed themselves into an anti-opium society, and desire to have the tract reprinted and more widely distributed.

Dr. Graves' Hymn book is specially compiled for the wants of his congregations; so that there may be a few hymns on every subject on which he is accustomed to preach. To attain this end, he has made selections from all the existing Chinese collections accessible, and has modified them to suit his purpose. From English hymn books he has made translations, and in some twenty-five to thirty cases, where he has failed to meet with anything suit-

able, has composed for the occasion. There are 286 in all, besides 8 doxologies. The metre is given under each heading.

1. 幼學初階 *Yéu hë's ts'oo keac*, "*The Child's Primer*."
2. 初學階梯 *Ts'oo hë's keas t'e*, "*The Graduated Reading Book*." 8 vols.

ALTHOUGH these four small volumes are printed, we are not sure that we can say they are published, as they give no indication of time or place, when and where they first appeared. They are we believe the first germs of a tentative effort to introduce an improved method of studying Chinese into the Hongkong government schools, under the able management of F. Stewart, Esq. *The Child's Primer* is equivalent to the English *Spelling Book*, containing fifty lessons on the form and analysis of the Chinese characters. The first part of the *Graduated Reading Book* consists of a series of simple paragraphs of a few lines each, beginning with common things, as the Four Seasons, Sun, Moon, Stars, Earth, Sea, extending to simple stories and anecdotes, the two last being—God is the Lord of Heaven, and Christ the

Saviour. In the second part, the subjects are a little more advanced, and arranged under classes, like the native cyclopædias, i. e. Human affairs, Common Objects, Astronomy and Geography, Proverbs, Maxims, and The Gospel. The third part is a higher style of composition, containing extracts from the ancient literature, accounts of the arts and manufactures, history of Hongkong and its relations, selections from the Gospels, and a variety of useful information, concluding with a translation of the 104th Psalm. The course seems judiciously drawn up, and we should think better calculated to develop the faculties, than the time-honoured range through which Chinese boys usually have to toil their way. A comparison of results after a fair trial will be interesting.

益智新錄 *Yih chi sin luh*. "*A Miscellany of Useful Knowledge*." Vol. i, Nos. 1, 2, Shanghai, July and August, 1876.

IN our March-April issue, a letter announced a projected "Chinese Leisure Hour." The two first numbers are now before us; and if there are any of our readers who have not yet seen them, we take this opportunity of directing their attention to the new serial. It is issued under the superintendence of the Revs. J. Edkins, D.D., W. Muirhead and Y. J. Allen. As it is published under the special patronage of the Religious Tract Society, it will assume a more decidedly religious character than any of the serials already established in North-China. Such an organ is much called for

now, in view of the rapid expansion of the native church. The numbers already out contain each twelve well-written articles, with a fair range of variety. It is got up in a handsome style of typography, and will, we trust, meet with deserving patronage. If we may offer a suggestion it is that there should be a slightly greater infusion of the religious element, which character we understand it will assume as it proceeds. A table of contents is given in English, for the benefit of those who do not read Chinese; and to such we would recommend the journal as a suitable gift to their Chinese friends.

1. 釋疑論 *Shih e lün*, "Resolution of Doubts." Hongkong.
2. 致富良策 *Che foo leang ts'ih*, "Good use of Wealth." Hongkong.
3. 聖教要言 *Shing keáu yaou yén*, "Important words about Religion." Hongkong.
4. 聖教要言 *Shing keáu yaou yén*, "Important words about Religion." Hongkong.
5. 益壽奇方 *Yih show k'ê fang*, "Rare Receipt for lengthening Life." Hongkong.
6. 黜偽崇真 *Ch'üh wei ts'ung chin*, "Depreciating the False and Honouring the True." Hongkong.
7. 是非無中立說 *Shé fei woo chung leih shwö*, "There is no place between Truth and Error." Hongkong.
8. 眞道不可磨滅論 *Chin taou puh k'o mo mē lün*, "Truth cannot be crushed." Hongkong.
9. 求福眞詮 *K'ëw fäh chin tseuen*, "A true Discourse on seeking Happiness."
10. 報應了然 *Paou ying leaou jén*, "Corresponding results."
11. 女人入教說 *Neu jin jüh keáu shwo*, "Women within the pale of Religion."
12. 陰間嘆苦 *Yin keen t'án k'oo*, "Miseries of the Lost."
13. 名利必得 *Ming lé peih tih*, "Fame and Wealth are certainly attainable."
14. 求福妙訣 *K'ëw fäh meau keue*, "Wise words on the Pursuit of Happiness."
15. 教婦事宜 *Keáu foo sze e*, "Proprieties of Female Converts."
16. 救世眞主論 *Këw shé choò lün*, "Discourse on the True Saviour of the World."

WE have been requested to notice the above, which are all sheet tracts recently issued by the Rev. E. Faber. We understand he has circulated them extensively through Canton province, and doubtless with profit to many who have received them. Among other advantages of sheet tracts, we may refer to

one that is well known to all who have travelled much in the south. We refer to the frequent practice of the natives,—pasting these sheets on the doors and walls of their shops and houses; whereby the number of readers becomes multiplied by tens and it may be even hundreds.

1. 救世當然之理 *Këw shé tang jén che lí*, "Philosophy of the Plan of Salvation." By Rev. T. Richard. Peking, 1876.
2. 神道簡畧 *Shin taou k'een lëö*, "Outlines of Theology." By Rev. D. Z. Sheffield. Peking, 1876.
3. 欠債喻言 *K'ëén chae yü yén*, "Parable of the Debtor." By Miss M. B. North. Peking, 1876.
4. 白衣喻言 *Pih e yü yén*, "Parable of the White Raiment." By Miss M. B. North. Peking, 1876.

THE above four productions of the Peking press are all in the Mandarin dialect. Mr. Richard's translation of the admirable American treatise on the *Philosophy of the Plan of Salvation* is likely to be popular among church members. He has modified it in some respects to adapt it to Chinese ideas.

Mr. Sheffield's work is apparently a translation from one or more western treatises, and is we presume intended principally for the guidance of students under training. It comprises thirty-seven chapters, treating on the several subjects generally comprised in a complete course of theology.

To Christians the titles of Miss North's two tracts will be sufficiently suggestive. Other intelligent Chinese will, without much trouble, detect the interpretation of the allegories, clothed

in the pleasant narrative form. "The Debtor" is but too significant of man's state by nature; and "The White Raiment" suggests the only resource for the sinner in "that day."

舊約詩篇 *K'ew yō she pēn*, "*Psalms of David*." By Rev. A. B. Hutchinson, Hongkong, 1875.

WE can merely announce the publication of this version of the Psalms, in the Canton dialect, upon which the translator has been engaged for more than two years. It is printed without

note, comment or preface, from wooden blocks, in an apparently inexpensive form; and we trust it may be found to meet the requirements of the station.

康熙字典撮要 *Kang he tsze teen tsō yaou*. "*Epitome of the Kang-he Dictionary*." By J. Chalmers, M. A.

WE received a prospectus of this dictionary some time ago; and as we feel that the author is the best expounder of his own views, we cannot do better than reproduce it verbatim:—

"This work is wholly in Chinese. It is to be completed in 500 or 600 leaves . . . including Index of Primitives, and Tables of Sounds. The Primitives, about 1,000 in number, are given in the order in which they occur in *Kang-hi* under their *radicals*; and placed prominently at the top of the page with sub-primitives, if any, immediately under them. All the derivatives found in *Kang-hi* are ranged under each Primitive in the order of their nearness of sound. All the pronunciations according to the best Chinese authorities are given by means of a fixed set of *initials* and *finals*, so chosen that each couple, enclosed by lines, represents at once the old or authorized (*Pei-wan-yen-fu*) pronunciation, the Pekingese, the Cantonese, and what is called the Southern Mandarin. When the method fails, in the case of a character in common use, the authorized pronunciation is followed, and the modern or local given separately. The meanings are copied from *Kang-hi*, without the examples, references, and discussions. The confusion, obscurity, and frequent self-contradiction of *Kang-hi* are to a great extent cleared up. The grouping of characters under their Primitives, is a great help to remembering and writing them correctly

as well as to etymological and philological research. The work may be bound up in one volume, and will possess advantages of portability and facility of reference far above *Kang-hi*. If the plan meets with general acceptance, it may also be the basis of a future *Standard Chinese and English Dictionary*. The expense of cutting blocks will be considerable, and unless there is a prospect of a sale of, say, 500 copies at \$3 each, it cannot be undertaken. Native scholars may by and by accept the work, but in the first instance its success must depend on the reception it meets with from foreign Sinologues. The author will therefore be glad to receive encouragement from friends, either in the shape of positive promises to subscribe, or opinions as to the probable success of the undertaking."

We are glad to see that Mr. Chalmers has received sufficient encouragement to induce him to proceed with the work; as we lately received the first instalment, consisting of Prolegomena, Table of Finals, General Table of Sounds, Fourfold Table of Initials, Threefold Table of Finals, Table of Northern Finals, Table of Authorized Finals, and Table of Southern Finals. We reserve remarks till the work is farther advanced.

☞ We have papers still in reserve, from M. A. C., Arthur W. Douthwaite, Rev. J. Edkins, D.D., JEW, T. W. Kingsmill, A. E. M., Geo. Phillips, Rev. J. Ross, J. R., S. Wells Williams, LL.D., &c., &c., &c.

THE FOLLOWING WORKS ON CHINA

SUPPLIED BY
KELLY AND WALSH.

- Vocabulary of the Ningpo Dialect: *W. T. Morrison.*
 The World, Whence cometh it: *Tu Quoque.*
 Dictionaire de Poche: *Lemaire et Giquel.*
 Our life in China: *Helen S. C. Nevius.*
 Smith's Materia Medica.
 „ Vocabulary of Proper Names.
 Kerr's Materia Medica.
 Elements of Chemistry: *J. G. Kerr.*
 Edkin's Grammar of the Mand. dialect.
 Do Progressive Lessons, do do
 Do Prog. Les. Man. Dia. Ger. *Haus.*
 Do Vocab. of the Shanghai Dialect.
 Do Grammar, Shanghai Dialect.
 Analytical Reader: *W. A. P. Martin.*
 Macgowan's Phrases, Shanghai Dialect.
 Loomis' Differential and Integral Calculus; Chinese.
 Wylie's Notes on Chinese Literature.
 Whewell's Mechanics; Chinese; *Edkins.*
 Martin's Natural Philos. and Chemistry.
 Crawford's Mandarin Grammar.
 K'ang-hi's Sacred Edict Chind & English.
 First Lessons in Chinese, *Yates.*
 Compendium of Geography, by *R. Q. W.*
 Eitel's Lectures on Buddhism.
 Eitel's Feng-hui. Peking Magazine.
 Dudgeon's Photography (Chinese).
 The Marriage of the Emperor of China.
 Medhu'st's Far Cathay.
 Vigniers Teen-iao-shuh-tsieh.
 Dor Teen-piao-hsin-shoo.
 100 Years' Anglo-Chinese Calendar.
 Legge's Life and Teachings of Confucius.
 Williams' Dictionary.
 Do. Map of China (English).
 Do. Middle Kingdom.
 Do. Commercial Guide
 Do. Chinese Repository, 15 vols.
 Doolittle's Vocabulary and Handbook.
 China's Place in Philology: *Edkins.*
 Journal of the N. C. B. R. A. Society.
 Catalogue do. do. do.
 Treaty Ports of China and Japan.
 Missionary Recorder—Vols. III. IV. V.
 Davis' Poetry of the Chinese.
 Suppression of the Taeping Rebellion.
 Street Literature in China—*Medhurst.*
 Retrospect of Events in China, 1868-72.
 Translations from Peking Gazette.
 Maclay's Dictionary Foochow Dialect.
 Chinese without a Teacher: *Giles.*
 Dictionary of colloquial Idioms; do.
 Loomis' English and Chinese Lessons.
 Regulations—Chinese Mar. Customs.
 Exchange Tables—Taels into Dollars.
 Vice Versa.
 Western Schools and Examinations.
 Terrestrial Globes, in Chinese—paper.
 Medhurst's Chinese Dictionary, 4 vols.
 „ China's State and Prospects.
 History of England, in Chinese.
 Hobson's Medical Works, in Chinese.
 Do. Natural Philosophy, in Chinese.
 Wheaton's International Law; Chinese.
 Douglas' Chinese and English Dictionary of Amoy Vernacular.
 Incidents of a Journey from Hankow to Szechuen.
 Synoptical Studies in Chinese Character; by *H. A. Giles.*
 Stent's Pocket Dictionary.
 The Chinese Reader's Manual: *Muyers.*
 S. Julien's Syntaxe.
 Peking—the Goal: *G. Nye, Jr.*
 Morning of My Life in China: *G. Nye.*
 Inaugural Address: *G. Nye, Jr.*
 Four Hundred Millions: *A. E. Moule.*
 Foreign Missionary: *Knowlton.*
 China as a Mission Field: do.
 China and the Gospel: *Muirhead.*
 The Jade Chaplet, by *G. C. Stent.*
 Fachmännische Berichte über die Österreichisch-Ungarische Expedition nach Siam, & Japan 1863-71
 „A Catena of Buddhist Scriptures, from the Chinese”: *Beal.*
 „The Wheel of the Law”: *Alabaster.*
 Beal's "Fah-Hain and Sung Yun."
 The Speculations of the "Old Philosopher" Lau-tsze: *Chalmers.*
 Confucian Cosmogony; *McClatchie.*
 Chinese Proverbs: *Scarborough.*